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VOL. XIII.

JUNE 1938

NO. II

A PROPHETIC VOICE "CRYING IN THE WILDERNESS"
GERALD B. WINROD, Editor

Government By Bureaus

A Radio Address . . . By Gerald B. Winrod

IT WOULD help considerably in this hour when such strange things are happening at the Nation's Capital, if every American citizen would read again the first ten amendments to the Constitution of the United States—that portion of the great Document known as the "Bill of Rights".

England spent more than 800 years in a struggle for the full measure of human liberty — the rights which our founding fathers gave to us with a few strokes of the pen. Finally, after eight centuries of bitter effort, the British people were able to tell King William and Queen Mary in the year 1688, that they could not take the throne of England, unless they were willing to sign a certain statement, safeguarding the liberties of the masses. They called this document their "Bill of Rights".

William and Mary signed on the dotted line. That act on their part, brought to an end a long, weary struggle against the tyranny of the Stuart Kings.

Soon after the writing of the Constitution of the United States in 1787, the thirteen colonies also drafted what they called the American "Bill of Rights". It was fashioned in some respects after the original English document.

The essence of our Bill of Rights is found in the first of the ten amendments which were then added to the Constitution:

First: That no law shall ever be passed in this part of the world, that might in any way tend to invade the realm of a man's religion.

Second: That the Country shall forever enjoy freedom of speech.

Third: That the Country shall forever enjoy freedom of the press.

Fourth: That the citizens of the United States shall forever enjoy the right of peaceful assembly.

And fifth: That the individual citizen shall have the right at any time to petition his duly elected representatives on matters pertaining to the affairs of government.

These are liberties which make life worth living. These are liberties which gradually disappear when the long arm of centralized bureaucracy begins to work its way into the personal life of the citizen.

. . . Security . . .

The American people are today being numbered; they are being carded, indexed, fingerprinted, ruled, regulated, regimented, taxed, intimidated and otherwise coerced in a manner that the founding fathers never contemplated.

It doesn't take a prophet or the son of a prophet to see where this drift will take us if the so-called "social reforms" are allowed to continue, during the balance of the present administration. Only God knows what may happen to the United States government between now and 1940.

Business men, as a class, both large and small, have been legislated against! This is the worst crime, that could have possibly been committed against both agriculture and labor. It has had a deadly effect upon our facilities of distribution.

Scores of legislative measures have been purposely drawn by the left-wing radicals, members of the Brain Trust, to make life miserable for the business man whose duty it is to create jobs for others.

By this means the radicals in high places hope to produce such a wave of

unemployment and spirit of unrest, that a fundamental change in our system of representative government will be possible—will appear to be necessary. The new order which they are now attempting to establish is expected to represent a blending of Fascist and Communistic principles; it will be Socialistic in character.

Much of American trade is carried on, of necessity, by means of credit. The Socialists of the Brain Trust are wise enough to know that fear paralyzes credit.

When the national Government sets out to destroy any particular class, every other class of our citizens naturally feels the effect. We all suffer together. As long as the present state of fear exists, as to what the Brain Trust may do next, there will be no expansion of credit; there will be no improvement in our facilities of distribution.

The worst enemy that we people of the poor and middle class brackets have today, is that man, or that Socialistic policy of government, which keeps business from returning to a normal condition.

The true friend of the poor man, in the present crisis, is the man who is committed to the task of helping create honest jobs, honorable employment.

With confidence restored, business will again be encouraged to produce, capital investments will follow, the demand for workers will multiply, and this will, in turn, increase the purchasing power of the masses, and thereby benefit the farmer.

Socialism, on the other hand, offers a certain type of social security. It offers the security of slavery. At one time, a large section of our Nation suffered from this kind of "security". They were the colored people of the Southland.

They were secure. They had no worries over the economic questions of the day. They had houses to live in, they had food to eat, clothing to wear. If they got sick, a doctor was sent to look after them. They had things pretty much in common. They had social security. But they were still slaves!

Under Socialism, and Socialism is the parent of both Fascism and Communism—under Socialism, the State, the central Government, becomes the slave-owner. The citizen is the slave. Listen . . . the best earthly security that any man can have is the security of an honest job!

. . . States Rights . . .

Planned Economy. Regimentation. Alleged Social Security. Managed Currency. National Labor Relations Board. Wage and Hour Legislation. NRA. AAA. Reorganization Bill. Bureaucracy, Fascism!

— Turn To Page 24.



Seed Sowing

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THE DEFENDER MAGAZINE

Defenders Song "Faith of Our Fathers"

Defenders Motto "Back to the Bible"

The Person and Work of the Holy Spirit

Gerald B. Winrod, D.D.

THE sublime mystery and eternal fact of the universe is the person of God.

Men have convened long councils, written ponderous tomes, waged bloody wars, established ecclesiastical systems, and burned their opponents at the stake, in their disagreements over the terms to be employed in describing and defining the Godhead.

But such matters are not to be settled by argument or debate, no matter the scholarship represented by the discussion. God is not to be taken apart on the dissecting table, exposed to analysis under the microscope, or brought into view by the telescope. *God is God, and, as God, is to be believed, received, obeyed.*

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

All agnostic and atheistic literature comprises a lengthy commentary on the words "neither can he know them". The natural man simply lacks capacity for spiritual discernment.

He may give mental assent to the existence of God, but being *spiritually dead*, fails to enjoy that peace, satisfaction and soul-rest, which vital Christian experience alone can provide.

When Pat heard an engineer say there was electricity in the earth, he replied: "It ain't there; I've been diggin' ditches for thirty years and never come on none of it."

Pat, searching for electricity with a shovel, reminds us of a natural man looking for God with material apparatus. "Neither can he know them."—The things of God are "spiritually discerned".

The one Document in possession of man, revealing the person and character of God, is the Bible. The most exhausting search of all other literature in the world will leave the searcher no nearer the truth than when he began. The final word is found only in the Scriptures.

The Scriptures make no attempt to reduce God to a definition or a formula.

They reveal God by showing Him at work. In this way it is possible for the simplest mind to have a better, a more practical comprehension of God than the most profound scholar, who attempts to rationalize the person of the Deity. The Bible does not lessen the mystery of the Godhead, but in it the ready appreciation of God is made possible, His reception is made inviting, and obedience to His will is made joyous.

In The Godhead

From Genesis to Revelation, God is revealed as one God, yet existing in mysterious multiple. There can be no full appreciation of God until He is comprehended as Father, Son and Holy Spirit. The Jew falls short of apprehending the person and nature of God through rejection of the Son, and multitudes of Christians have failed to experience God in consciousness, through their failure to yield to the Holy Spirit.

There are those who would reduce the Spirit to the status of a mere influence pervading the universe. Others would shut Him up to the pages of the Bible. Carried to its logical conclusion, the same process of thinking would reduce both the Father and the Son to the same status, for the Bible definitely ascribes four attributes of deity to the Holy Spirit.

The Holy Spirit is *omnipotent*. His acts are said to be the acts of God. Of the incarnation of Christ, we read that the angel Gabriel said to Mary: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also the holy thing which shall be born of thee shall be called the Son of God".

The Holy Spirit is *omnipresent*. The Psalmist asked the question, "Whither shall I go from thy Spirit?" and then said: "If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there thy right hand shall hold me".

The Holy Spirit is *omniscient*. Paul said that the Spirit is fully acquainted with "the deep things of God". Finding a parallel in man's nature, he wrote: "For what man knoweth the things of a man, save the spirit of man that is in him? even so the things of

God knoweth no man, but the Spirit of God".

The Holy Spirit is *eternal*. The Apostle applied this attribute of deity directly to the Holy Spirit, when he spoke of Him as "the eternal Spirit".

Distinct Personality

Like the Father and the Son, the Bible reveals the Holy Spirit as a person. As God is a person, the Holy Spirit is a person. As Jesus, the Son, is a person, the Holy Spirit is a person.

This truth, no less than the personality of the Father and the Son, is not to be made the occasion of controversy. It is to be accepted and appropriated by the believer.

The Scriptures never refer to the Holy Spirit as an impersonal influence or power. The Son, Himself, used personal pronouns when speaking of the Spirit. Designating the Spirit as the *Comforter*, Jesus said, "I will send him unto you". When Jesus attributed personality to the Holy Spirit, it was because the Holy Spirit is a person.

The personality of the Holy Spirit is shown by the qualities ascribed to Him. He is pictured as *speaking*. We read, "The Spirit speaketh expressly." Again we read, "Then the Spirit said unto Philip, Go near, and join thyself to this chariot". The ordination of Barnabas and Paul to the missionary field is said to have resulted from a command of the Holy Spirit, delivered in so many words. The words, "forbidden of the Holy Spirit" (Acts 16:6), are employed to describe the restraint laid upon Paul and Silas on one occasion.

His personality is further revealed by the fact that He is subject to such slights and injuries as can be accorded only to a person. Paul pleads with the Ephesian Christians not to *grieve* the Holy Spirit. He also issues the warning that *despite* can be done to the Spirit. Stephen charged the Jewish rulers with *resisting* the Holy Spirit. Peter accused Ananias of *lying* to the Holy Spirit. Jesus was responsible for the statement that *blasphemy* can be committed against the Holy Spirit.

Such things could be said only about a person.

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ADDRESS ALL COMMUNICATIONS, except those relating to advertising, to THE DEFENDER MAGAZINE, Wichita, Kansas. For advertising rates write the Religious Press Association, 1108 Colonial Bldg., Philadelphia, Pa. Entered as second-class matter January 22, 1927, with the Post Office at Wichita under Act of March 3, 1879.

Published Monthly

Subscription Price 50 cents The Year; 27 Months \$1.00.

HOLY SPIRIT.

From Page 3.

The Supreme Illustration

There is one story in the Bible in which the three persons of the Godhead make a simultaneous appearance. This story is found in the closing verses of the third chapter of Matthew.

The preaching of John the Baptist had emptied the cities. Multitudes were submitting themselves to the strange wilderness preacher in the confession of their sins and the baptism of repentance.

At this point, Matthew says: "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him".

John immediately recognized that he stood in the presence of One Who needed no repentance. He said: "I have need to be baptized of thee". Only when Jesus advanced the statement: "Thus it becometh us to fulfill all righteousness", did John consent.

The One Whom John baptized that day was the *Son*. He it was Who had been born of Mary, in accordance with the announcement of the Angel Gabriel. It is to be remembered that the conception of the Child in her womb was accomplished by the Holy Spirit, and that her firstborn was to be called "the Son of God". And both the *Father* and the *Holy Spirit* manifested themselves at the baptism of the *Son*. As the *Son* left the baptismal waters, "the heavens were opened unto him, and he saw the *Spirit of God* descending like a dove, and lighting upon him". And the *Father* spoke, saying: "This is my beloved *Son*, in whom I am well pleased".

Is it any wonder that when Jesus commanded baptism for His followers, He specified it was to be done "in the name of the *FATHER*, and of the *SON*, and of the *HOLY GHOST*"?

The Old Testament is full of the work of the Holy Spirit. The story of Creation reveals Him as the active agent in bringing order out of chaos. We read: "And the earth was without form, and void; and darkness was upon the face of the deep. And the *Spirit of God* moved upon the face of the waters" (Genesis 1:2). Under His brooding power, the firmament was established above the earth, and the waters of the earth gathered together that the dry land might appear.

Qualifies Leaders

In the Old Testament, the Holy Spirit came upon individuals and qualified them for special tasks. Those were the days when God was building a nation apart from other nations, and making preparation for the coming of the Messiah.

The case of Gideon illustrates the

manner in which the Holy Spirit worked in ancient days. The victory of Gideon and his valiant three hundred over the host of Midian, has been celebrated in sermon and song down the corridors of the centuries.

But Gideon was no conqueror at the beginning of the story. Like all the rest of Israel, he had meekly submitted to the invasion and wasting of the land. For seven years the nation suffered under the heavy hand of oppressors. The writer says that the Midianites were in the land "as locusts for multitude". By his own confession, Gideon was the least of the poorest family in the tribe of Manasseh. He threshed wheat in the winepress, that he might hide it from the Midianites. But with no other weapons than trumpets, pitchers and torches, the Midianites were put to rout.

The secret of the transformation of Gideon, the meek — into Gideon, the mighty, is to be found in Judges 6:34. The King James translators caused this to read; "But the Spirit of the Lord came upon Gideon". The more literal meaning of the Hebrew, given in the marginal reading, is that the Holy Spirit "clothed" Himself with Gideon.

Work Of The Prophets

Throughout the Old Testament narrative, the Holy Spirit made use of a special class of persons designated as Prophets. The list of these men includes such distinguished personages as Moses, reared a favorite in the house of Pharaoh, and Amos, a humble shepherd and dresser of Sycamore trees. But, all of them had one thing in common: They were chosen by the Holy Spirit as the channel through which the Word of God was given to the world.

Under the influence of the Holy Spirit, these men proclaimed a truth and gave revelations of God to humanity, which could not have possibly originated within themselves. They could not have acquired their knowledge from any person upon earth at that time.

They foretold the coming of Christ, giving the precise time and place of His birth. They made known His sufferings, His death, His resurrection, and His ascension. They proclaimed the destiny of the Israelitish nation. They charted the entire course of human government. They revealed the coming of the Kingdom of God. In temporal affairs, they taught the people, rebuked unrighteousness in hut and palace, and constantly reminded the people of God.

All this they did as instruments of the Holy Spirit. He it was Who gave them their foreknowledge of events and persons. The Apostle Peter wrote that these "holy men spake as they were

moved by the Holy Ghost".

Time would fail in the telling of all the work of the Holy Spirit, as recorded in the Old Testament. In times of crisis, He raised up leaders and delivered the people. Samson was such a deliverer. Othniel was another. Under His direction, both the Tabernacle and Solomon's Temple were built and furnished.

In Life And Ministry Of Jesus

The presence and activity of the Holy Spirit in the life and ministry of Jesus was especially marked. The active Agent in clothing the Son with the form of man, the Holy Spirit, from the time of the anointing of Jesus at His baptism, was conspicuous in the work of our Lord.

It was the Spirit Who led Jesus into the wilderness for His titanic struggle with Satan. Again we read: "Jesus returned in the power of the Spirit into Galilee."

In the synagogue, at Nazareth, Jesus read and applied to Himself the prophecy of Isaiah, beginning with the words, "The Spirit of the Lord is upon me."

It is significant that no miracles were performed by the Lord until after His anointing. That He attributed His power over demons to the Holy Spirit is shown by the quick warning he gave to His critics that they must take care not to credit the work of the Holy Spirit to Satan.

Promised To Believers

Throughout His ministry, Jesus held forth the promise of the Holy Spirit to believers.

In John 7:37-38, we read: "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water".

To His Apostles, those who were to play particular roles in the establishment of a visible Church on the earth, who were to be special witnesses of His resurrection, and special channels of divine revelation, Jesus promised special empowerment and qualification through the Holy Spirit.

In the solemnity of the Upper Room, with the Cross but a few hours ahead, Jesus had much more to tell them of the Holy Spirit. He told them that He Who was to come was the Spirit of Truth; that He would guide them into all the truth; that He would bring to remembrance things which Jesus had taught them; that He would bear witness of Jesus; and that He would convict the world of sin, righteousness and judgment. He spoke of the Holy Spirit

The Holy Spirit

is not taking orders from the

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it as the Comforter, or the *Paraclete*, the One who was to stand by their side when He Himself was gone to the Father.

Jesus said, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you."

His sacrifice upon the Cross made full, and His victory over death and the grave complete, John says that Jesus "breathed on them, and saith unto them, Receive ye the Holy Ghost".

Just before His ascension, He commanded that they should tarry in Jerusalem until they received the promise of the Father, saying: "Ye shall be baptized with the Holy Ghost not many days hence".

They were to be His witnesses in Jerusalem, Judea, Samaria, and "unto the uttermost part of the earth", but they were to wait for the coming of the Spirit. "Ye shall receive power, after that the Holy Ghost is come upon you". Then, and only then, would they be equal to the tasks to which He had commissioned them.

The Pentecostal Experience

The fulfillment of the promise of the Father came on the Day of Pentecost, described in the second chapter of Acts. Ten days had elapsed since the apostolic band had seen Him received up out of their sight — days that had been spent in prayer. And then, as Luke records it, "suddenly", a sound was heard in the city. It came from heaven, and was like "a rushing mighty wind", and it filled the place of their assembly. Then appeared "cloven tongues like as of fire", parting asunder and coming upon each of them.

Marvelous things were accomplished that day through this special empowerment of the Apostles by the Holy Spirit. The Gospel leaped the barriers of language and was made intelligible to every man in his native tongue. The evidence of the resurrection of Christ was given, and, by the power of the Holy Spirit, it was asserted that God had highly exalted Jesus, slain though He had been at the insistence of the Jews, and had made Him "both Lord and Christ".

Since the Day of Pentecost, believers have experienced the indwelling, or the gift, of the Holy Spirit. Paul asked: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" That the human body was meant is clearly stated in the further question; "What, know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?"

Certainly no higher possible motive could be found for purity of life than this indwelling of the Holy Spirit.

In the days that followed Pentecost, the Holy Spirit "clothed" Himself with others besides the Apostles. Men like Stephen, Barnabas and Paul were "filled with the Spirit".

Those were days when the opposition of the Jews was confounded, when martyrdoms were transformed into victo-

ries, when new fields were opened to the Word of God, when miracles were performed on every hand, and the world was turned upside down.

We read of deliveries from prison, of all night vigils of prayer, of resurrections from the dead, of the healing of the sick, of multitudes converted to the Lord, and of the increase of the Word. Even a "great company of the priests were obedient to the faith".

The Spirit In Conversion

The work of these Spirit-filled preachers amply demonstrates the truth of Paul's observation that "it pleased God by the foolishness of preaching to save them that believe" and his further statement that "Faith cometh by hearing, and hearing by the word of God".

The book of Acts tells the story of several thousand conversions. Three thousand were converted on the Day of Pentecost. Five thousand more are mentioned on another occasion. Again we read: "And believers were the more added to the Lord, multitudes both of men and women".

In bringing these multitudes to the Lord, performing His work of convicting the world of sin, righteousness and judgment, the Holy Spirit used the Word of God.

In support of this statement, consider the following:

"Howbeit, many of them which heard the word believed".

"Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God".

Gifts For Believers

The Holy Spirit is not only the Guest in the life of the believer, but He has gifts, of many sorts, for believers. "For to one is given by the Spirit the word

of wisdom; to another the word of knowledge by the same Spirit; to another the working of miracles; to another discerning of spirits; to another divers kinds of tongues; to another the interpretations of tongues".

Some of these gifts are more to be sought than others, and no believer is ever the recipient of all. Not all are prophets, nor do all teach. Believers are taught to "covet earnestly the best gifts".

THE HISTORY OF CHRISTIANITY SHOWS THAT GREAT REVIVALS HAVE BROKEN OUT, THAT GREAT SEASONS OF REFRESHING FROM GOD HAVE COME, ONLY WHEN THERE HAVE BEEN THOSE UPON WHOM THE HOLY SPIRIT COULD BESTOW GREAT GIFTS—THE LUTHERS, THE CALVINS, THE WESLEYS, THE EDWARDS, THE WHITE-FIELDS, THE FINNEYS, THE MOODYS—MEN WITH WHOM THE HOLY SPIRIT MIGHT "CLOTHE" HIMSELF.

Human language is soon exhausted in the attempt to tell the full meaning of the Holy Spirit in the life of the Christian.

By the Spirit, the Christian is "sealed", marked as God's property. (I Corinthians 1:22) They love one another in the Spirit. (Colossians 1:8) Their fellowship they have in the Holy Spirit. (Philippians 2:1) Their worship of God is "in the Spirit" (Philippians 3:3). The Holy Spirit helps the Christian to pray. (Ephesians 6:18). He makes supplication for the Christian "with groanings which cannot be uttered" (Romans 8:26).

It is the Holy Spirit Who bears witness to the believer that He is a child of God. (Romans 8:16) As Jesus comforted His followers, so the Holy Spirit is Comforter to the Christian in his hour of need and trial. He is the Christian's *Paraclete* — the One Who Stands Beside.

Through His gracious ministrations, believers are "builded together for an habitation of God" (Ephesians 2:22).

*Holy Spirit, all divine,
Dwell within this heart of mine;
Cast down ev'ry idol throne,
Reign supreme —and reign alone.*

Will Jesus Send Us Bread ?

Recently we received this heart stirring letter from a starving Russian Christian family. It gives you a picture of the true condition of Christian families in Russia.

My dear Brother in the Lord:

"I am writing this letter with tears in my eyes and a prayer in my heart. My dear wife, five small children and myself have not seen bread for over a month. We have been living on potatoes only. In our daily family worship we ask our Father to help us in our poverty. My children ask me, 'Father, will Jesus send us bread? How soon will He send us bread?' You cannot imagine the travail of my soul when I hear these words from my hungry children. I always comfort them with the hope that Jesus will send them bread very soon.

Your loving brother in Christ

I. B.

This family is in great need. We urge you dear friend in Christ's Name to help generously. Your gift will be acknowledged promptly and sent immediately for the relief of this starving family. Act quickly please!

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—Matthew 25:40.

RUSSIAN CHRISTIAN RELIEF SOCIETY

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Betraying The "First Americans"

Alice Lee Jemison, American Indian Federation, Washington, D. C.

IN January, 1938, Sioux Indians from the Pine Ridge and Rosebud Reservations in South Dakota, appeared before the Senate Committee on Indian Affairs to ask for the repeal of the so-called Wheeler-Howard Act, legislative program of the present Indian Bureau administration which was enacted by Congress in 1934.

During the Hearing, Honorable Elmer Thomas, Senator from Oklahoma and Chairman of the Committee, asked a witness: "How did you Indians get along when you were a boy, when you did not have much Government supervision, when you were just out there by yourselves? How did you get along in those early days?"

In reply, Chief Benjamin American Horse said: "Well, in those times the people were pretty good and they believed in God, so they got along fine."

The people believed in God, so they got along fine! That profound truth was uttered by a 65 year old, full-blood Sioux Indian, wearing his hair in braids after the manner of his forefathers, and supplementing and emphasizing his soft-spoken English with the sign language of his people.

It is a perfect answer and contains the explanation of the almost unbelievable conditions under which the majority of the Indian wards of a Christian Nation are living today.

Simple Faith in Christ

When the white man first came to America, religion was so closely interwoven with Indian life as to be inseparable. They believed in a Supreme Being, the power of Prayer and a Life hereafter. Children of Nature, they saw God's work in all their surroundings.

Following the first white explorers and oftentimes with them, came the missionaries. Braving hardships, privations and death itself, they brought to

the Indians the "Book of Heaven" and the Life-giving story of the crucified Christ Who gave His life that all mankind might know eternal salvation. *When an Indian accepted that religion, he brought to it the implicit faith of a little child.* He lived his religion seven days a week.

The Pilgrim Fathers and many other of the early settlers, dealt with the Indians in a Christian spirit of brotherly love. Had that attitude continued throughout the history of this Nation, there would be no so-called Indian problem today.

All too often, greed for material possessions prevailed against the Indians. On the other hand, all that the Indian has had of education, of better conditions, of civilization, came to him first through the efforts of Christian missionaries and much that he has been able to retain of his original possessions, has been saved only through the help and intervention of sincere Christian people.

From its very inception, the Government of the United States pursued a general policy designed to "civilize and Christianize the Indians". The "Bureau of Indian Affairs" was created for that purpose and THE FIRST "COMMISSIONER OF INDIAN AFFAIRS" WAS CHARGED WITH THAT DUTY. From 1824 to 1933 well over a billion dollars had been appropriated by Congress to carry out that policy, in addition to the millions expended by private sources for the same purpose.

Speaking on the Floor of the House of Representatives in 1891, Congressman Blankard said:

"We, as an associated people, forming a great republic, have been given the Indians in charge by the Almighty, and it is our duty as a Christian Nation and a civilized people to pursue a policy toward them that will lead to their becoming Christianized and civilized; and if we fail in that duty, we, as a Nation, will surely be held accountable for it, as individuals are for

the sins which they themselves commit."

Collier's Vicious Attitude

In 1933, President Roosevelt, upon the recommendation of Harold L. Ickes, Secretary of the Interior, appointed John Collier as Commissioner of Indian Affairs. Mr. Collier announced that he intended to "revolutionize the Indian Service".

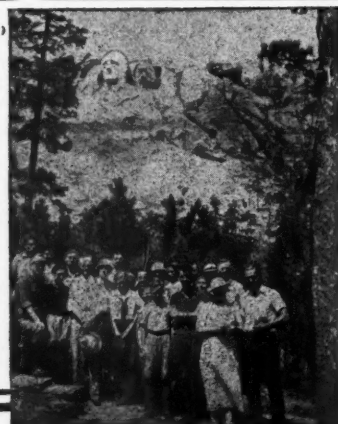
Aided and sustained by the largest appropriations and allocations of public money ever made to the Indian Bureau, more than \$260,000,000 since July, 1933, Commissioner Collier has successfully carried out his intention. **THROUGH HIS PROGRAM OF ATHEIST-COMMUNISM, IN LESS THAN FIVE YEARS TIME, HE HAS LARGELY DESTROYED THE CHRISTIAN EFFORTS WHICH PRECEDED HIS ADMINISTRATION.**

His attitude toward Christianity Christians and Christian efforts among the Indians was well summarized in a book review which he published in the December, 1937 issue of his government-financed propaganda sheet, called "Indians at Work". The review was of the book "The Enemy Gods" by Oliver LaFarge, his close associate and supporter. It was written by D'Arcy McNickle, an administrative assistant. Among other things, Mr. McNickle said:

"The Indian has always had 'friends' and it has sometimes seemed that the 'friends' have been his worst enemies. . . The abolitionists, the humanity lovers, out of employment after the Civil War, found the naked, hounded red man and cuddled him close. They offered Bibles instead of bullets, and there were Indians who thought it was a poor exchange. A dead Indian, they would say, is better off than Mr. LaFarge's Myron Begay, at the moment when, frenzied by the cheap rascality of Christian soul-saving, he stood up in a kind of missionary pep-meeting and denied his gods."

"The cheap rascality of Christian soul-saving"—all the venom, hatred and contempt of the atheist-communist for Christianity finds vent in that phrase. Think it over Christian friend!

That statement must have the full approval of the Commissioner of Indian Affairs. In law and in fact, he



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has the sole and absolute control over the administration of Indian affairs and the Indian Bureau, subject only to the Secretary of Interior and the President.

In addition, Commissioner Collier is the editor of the magazine "Indians at Work", 12,000 copies of which are published each month at the expense of the taxpayers, and circulated under the Government franking privilege. In June, 1937, Honorable Bennett Champ Clark, Senator from Missouri, denounced the publication on the Floor of the Senate as a propaganda sheet which was being employed to influence Congress on legislation and appropriations, and in no uncertain terms declared that by so-doing the Commissioner of Indian Affairs and the Secretary of Interior were flagrantly violating Section 201 of the United States Criminal Code.

Not only is the magazine used to influence Members of Congress on legislative matters, but it is also used to attack the character and impugn the motives of all who oppose the present Bureau program, to mislead the public by warped statements of half-truths in many instances and to disseminate the most subtle Communist propaganda.

Forcing Communism Upon the Indian

From 1934 until November, 1936, the actual preparation of the magazine was in charge of Mary Heaton Vorse, a woman who subscribes to Communist ideas and has a well-known record of radical activities. While employed by the United States Government, Mrs. Vorse published a book relating her twenty years' experiences and associations with Radicals, Communists and Anarchists.

In November, 1936, she was given a leave of absence to assist John L. Lewis in organizing the women's division of the C. I. O. and it was not until seven or eight months later that she resigned from the Government service.

FROM AUGUST, 1933 TO MARCH, 1937. PUBLICATION OF "INDIANS AT WORK" COST THE AMERICAN TAXPAYERS \$24,421.-82.

"The cheap rascality of Christian soul-saving"—Mr. McNickle, the author of that statement, like others who have propagandized for the Communist program of the present Indian Bureau regime, did not have the courage to state that viewpoint as his own but sought to hide behind the Indians by accrediting them with such thoughts and expressions. If he be of Indian blood, as has been stated, then he is the product of close association with the Commissioner of Indian Affairs and his widely publicized program of bringing Indians to Washington to work in the Washington office.

Under authority of the so-called Wheeler-Howard Act, the Secretary of the Interior is given full power to establish an "Indian Civil Service" for the Indian Bureau, subject to review by no one. Only those Indians are selected who will put the red program into operation.

Many of those selected are young, just out of school, and in the last two years, some have been the products of the present Indian Bureau educational program. Assailed by constant anti-

Christian propaganda in the discussions of those around them, these young and amenable Indians soon mimic the attitudes and viewpoints of their superiors.

Their Christian parents would shudder in horror to hear them expressing such views as "religion is only for the ignorant"; "... educated people do not need religion, they are smart enough to take care of themselves"; "... If an ignorant girl becomes pregnant, she consoles herself with Christianity but if she had been educated she would have known the use of contraceptives and would have been too smart to become pregnant in the first place".

Yes! The atheist-communist program of the Indian Bureau is producing results. An Indian woman has been horsemipped by tribal members for refusing to give up the Christian religion. In 1937 a Christian Minister was beaten to death by two Indians in Minnesota and Congress has under consideration a Bill to pay \$3,000 to his widow.

Indians Demand Change

For four years Indians have protested to Congress about this program. For four successive Sessions of Con-

— Turn To Page 8.

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11 ¶ Then Hiram the king of Tyre answered in writing, which he sent to Solomon, Because the LORD hath

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BETRAYING.

From Page 7.

gress they have laid information, brought charges, fully substantiated with evidence and facts, against the Commissioner and others in the Interior Department, and pleaded with Congress to remove these people from public office. Little of that testimony has ever reached the public. Generally speaking, most of it has been either ignored or toned down by the press.

Hearings held before Honorable Abe Murdock of Utah, Chairman of an Investigating Committee of the House Committee on Indian Affairs in 1935, were published. No report was ever made by the Committee. Statements about the legislative program were deleted from the printed records of Hearings held before Honorable Will Rogers of Oklahoma, Chairman of the House Indian Committee in 1936.

Hearings held before Honorable Elmer Thomas of Oklahoma, Chairman of the Senate Committee on Indian Affairs in 1936, 1937 and 1938, including an investigation into conditions of the Cherokee Reservation of North Carolina, the Navajo, Oneida and Sioux Hearings on the repeal of the so-called Wheeler-Howard Act and Hearings on the dismissal of Wade Crawford, have never been published, despite the fact that the Senate Committee by specific resolution is authorized to investigate Indian affairs and receives a special appropriation of \$10,000 per year for that work and the printing of records. . . .

In those Hearings it was charged, proved and in fact admitted that John Collier, Commissioner of Indian Affairs, salary \$8,500; Allen G. Harper, Administrative Assistant, salary \$4,600; Robert Marshall, Chief Forester, Indian Bureau, salary \$5,600; and Nathan R. Margold, Solicitor for the Department of the Interior, salary \$9,000, were all members of the subversive, seditious, Christ-mocking and Communist-aiding "American Civil Liberties Union".

Mr. Collier cannot remember whether or not he is a member but stated in 1935 and as recently as February, 1938, that he highly approved of the A. C. L. U. and considered that it was doing a "most useful and effective work".

Congress was respectfully requested to remove all of these people together with Mary Heaton Vorse, Publicity Director, Indian Bureau, salary \$3,200; Dr. Harold W. Foght and C. D. Stevens, employees at Cherokee, North Carolina; and Dr. Willard W. Beatty, Director of Indian Education, salary \$7,500 (past National President and active member of Progressive Education Association.) *Following his radio an-*

nouncement in August, 1937, that he was and had been an active member of the A. C. L. U. for many years, the Federation added the Secretary of the Interior, salary \$15,000, to the list for removal.

Robert Marshall was transferred to the Department of Agriculture in May, 1937; Mary Heaton Vorse, C. D. Stevens and Dr. Harold W. Foght have now resigned from the Service.

The administrative and department heads, however, continue in office. Indians charge that their entire program, legislative, administrative and educational, is one of atheist-communism. As the program develops, results become more evident. Indians who have opposed it bitterly and are still opposing it, have been and are being coerced, intimidated, jailed, fined, beaten, starved and otherwise punished.

Indians who accepted it are rapidly becoming real "prisoners of the Government" with no civil liberties, rights

of private property or enterprise, or religious freedom.

"The Wheeler-Howard Act wants all of us Indians to go to hell", Chief American Horse told the Senate Committee, "That is why we are against it".

"The cheap rascality of Christian soul-saving" sneers the Government publication, "Indians at Work".

CHRISTIANS! Where are you, that by your silence you deny your Christ and abandon your helpless wards to the onslaught of the atheist-communist program of those in high Government offices who are forcing your wards into this program designed to aid in the overthrow of this Government and the Christian religion in America?

HOW LONG will you let your Congressmen and your Senators ignore the pleas of the "First Americans" for the removal of these people from public office?

Evolution of Christian Singing

Rev. Phil Kerr, Glendale, California

A VICTORIOUS Christian sings . . . and conversely, a singing Christian is victorious!

Singing has always played an important part in the history of Christianity, and a study of its evolution through the centuries is intensely interesting.

For clarity, we shall divide the Christian dispensation into four periods. First . . .

Early Christian Period

Christ and His apostles made use of singing. "And when they had sung an hymn, they went out into the mount of Olives."

Paul and Silas sang in the prison cell. God joined in their singing with a thunderous bass, and the prison doors flew open! (Acts 16:25)

On many occasions Paul enthusiastically recommended the exercise of Christian song. "I will pray with the Spirit, and I will sing with the Spirit, and I will sing with the understanding also; I will sing with the Spirit, and I will sing with the understanding also." (1 Cor. 14:15) "And be not drunk with wine, wherein is excess, but be filled with the Spirit, speaking responsively in psalms and hymns and spiritual odes, singing vocally with music in your hearts to the Lord." (Eph. 5:19 R.V.) "Let the Word of Christ dwell in your hearts, enriching

you in all wisdom, teaching and admonishing one another with psalms and hymns and spiritual odes, singing with grace in your hearts unto God." (Col. 3:16)

And James added his word of approval: "Is any merry? let him sing psalms". (James 5:13)

There is no doubt that the apostles, and Christians of the first century, possessed well-known hymns which they sang whenever they gathered together. It is believed that many of these early hymns may have been written by the Apostle Paul. In fact, passages from Paul's epistles seem to be quotations from hymn-odes which were probably well-known at the time of his writing.

For example, notice Ephesians 5:14,

"Wherefore He saith,
Awake thou that sleepest,
Rouse thee out of death,
That Christ may be thy light!"

And then notice 1 Timothy 3:16,

"Manifest in flesh,
Justified in spirit,
Visible to angels;
Preached among the nations,
Believed on in the world,
Taken up in glory."

And Paul's second letter to Timothy includes a passage which is undoubtedly

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ly written in poetical form: 2 Timothy 2:11,

"If we die with Him, we shall also live with Him,
If we endure with Him, we shall also reign with Him,
If we deny Him, He too will deny us,
If we are faithless, He abideth faithful,
For He cannot deny Himself."

Now let us turn to secular-history sources, for further information concerning singing in the early Christian period.

Dr. Rendel Harris, in 1909, discovered in some ancient manuscripts a collection of poems in the Greek language, of praise to Christ, and called "Christian Odes". Scholars have traced this collection to the last quarter of the first century A.D.

One of the earliest hymn-writers of whom we have any record was Clement. He was born in Athens, in 150 A.D., of aristocratic parentage. As a young man, he went to Alexandria to study in the famous libraries there. He came under the influence of a Christian, in Alexandria, and was gloriously converted. He became a powerful preacher of the Gospel, and in 220 A.D. died a martyr's death. During his ministry he composed many hymns, one of which is still in use in Europe—"Shepherd of Tender Youth".

Clement once wrote, in a letter to a friend: "We cultivate our fields, praising; we sail the seas, hymning; our lives are filled with prayers and praises and Scripture readings, before meals and before bed, and even during the night. By this means we unite ourselves to the Heavenly choir".

The early historian Tertullian left us many interesting accounts of the habits of the first-century Christians. He wrote: "In our Christian meetings we have plenty of songs, verses, sentences, and proverbs. After hand-washing, and bringing in the lights, each Christian is asked to stand forth and sing, as best he can, a hymn to God — either one of his own composing, or one from Holy Scripture!"

Tertullian objected to the marriage of a certain Christian friend of his, with a non-Christian, "because they could not sing together. Whereas, if he would marry a Christian, then between the two would echo psalms and hymns, each challenging the other as to which shall better chant the praises of the Lord."

The martyr Ignatius wrote a hymn to Christ a few hours before his death. Another martyr, Athenogenes, left a hymn behind as "a farewell gift" — a hymn which was used by Christians for four centuries after his death.

The Roman Emperor appointed Pliny to investigate the Christians' methods. Pliny reported that "they have a custom of meeting before dawn on a certain day, and singing by turn hymns to Christ".

It is interesting to note that false

teachers also made use of music, to promulgate their erroneous teachings. Such a man was Bardesanes, who came to Rome in the second century with a new doctrine which he attempted to promulgate among the Christians. Bardesanes composed a set of 150 hymns, "to rival the psalms of David", and he made prominent use of these hymns in his meetings.

Another early preacher who used self-composed hymns to help promulgate his theological errors was Marcion. Tertullian also wrote of a certain preacher named "Valentine" who wrote "hymns which are not respectable".

The use of musical instruments during this early Christian period seems to have been "frowned upon". However, the singing was joyful, wholehearted, and spontaneous, and doubtless it played an important part in Christian experience.

"Dark Ages" Period

In the third century there arose the beginnings of a controversy which lasted for 1600 years . . . a controversy between the use of humanly-composed songs *versus* the Divinely-inspired psalms of David!

In 260 A.D. charges were brought against the Bishop of Antioch that he had "suppressed the chanting of psalms". His defense was, that the psalms he had suppressed were "not the psalms of David, but that they

were new, and the work of new men".

In 363 A.D. the Synod in Laodicea passed the following rule: "Psalms composed by private men must not be used in the Church". The same Synod decreed that "besides the regularly-appointed singers, no other shall sing in the Church".

In 563 A.D. the church council at Braga (Spain) forbade the singing of anything except Scripture psalms.

Gradually congregational singing was suppressed. The joyful spontaneous singing of the first century came to an end. As the Church became more formal, and as worship became more liturgical, and as Christians lost the keen edge of their spiritual contact with God — singing passed into the keeping of the clergy. The laity stopped singing, and religious music was eventually confined to the liturgical chanting of the clergy.

But the proponents of Christian singing put up a strong defense!

In 633 there was a court trial before the council at Toledo, concerning this

— Turn To Page 10.



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CHRISTIAN SINGING. From Page 9.

question. Here is a typical argument, gleaned from the records of that trial: "We possess some hymns composed to the praise of Christ . . . and these are rejected by certain people on the pretext that nothing should be received except the text of Holy Scripture. . . . But what do these people say of 'Gloria Patri' and 'Gloria in excelsis'? and of the prayers? Surely there is no more ground for condemning the hymns than the prayers. . . ."

An outstanding proponent of whole-hearted congregational singing was the famous St. Ambrose.

In 385 he lost favor with the Empress Justina, and she sent soldiers to destroy his church and imprison his people. Ambrose gathered his faithful followers together. For several days and nights they were besieged by the soldiers. During this time, Ambrose spent hours training his followers to sing the hymns he had composed, for (said he) "if they keep busy singing, they won't wax faint through the tediousness of sorrow".

Throughout his entire ministry, Ambrose insisted that the people be allowed to sing, in church and out of church, morning and evening.

In 567 the church council at Tours took up the cudgels in behalf of singing by the laity. It was decreed that "the hymns of Ambrose and others, are beautiful enough to deserve singing, and should be received".

But the battle was hopeless. Spirituality declined, formality increased; and for one thousand years, through the "dark ages", congregational singing was absolutely unknown!

Reformation Period

In the sixteenth century there came a great spiritual awakening, led by Luther and Calvin and others.

And, as men found again a reality in Christian experience, there awakened within them a spirit of singing. History records that spirited mass singing was an important part of those

early Reformers' meetings.

Martin Luther, having no appropriate songs available for the people to sing, promptly used his God-given talent, and composed hundreds of hymns, many of which are still in use.

In 1545 he published a collection of 101 hymns, and they were widely distributed. At that time he wrote: "What I wish, is to make hymns for the people, that the Word of God may dwell in their hearts by means of song also. . . . When we sing, both heart and mind should be cheerful and merry."

Calvin recognized the fact, as did Luther, that the people should have a part in church singing. But Calvin disapproved of humanly-composed songs; he insisted that the inspired psalms of David should be used exclusively. Accordingly, in 1541 he published a collection of the Psalms, arranged metrically, that the laity could readily sing.

"Our need is for songs that are not only pure, but holy", Calvin wrote to a friend, in 1543; "but none can write them save he who has received the power from God Himself. When we have searched around, here and there, we shall find none better, or more suitable, than the Psalms of David which the Holy Spirit dictated; therefore, when we sing them, we are sure that God hath put words into our mouths as if He Himself sang with us."

While Luther's hymns were spreading throughout Germany and Austria, Calvin's "Metrical Psalms" received such wide distribution in France and Switzerland, that 64 editions were necessary in four years.

Calvin's churches in France, contributed greatly to the reviving of congregational singing. In their 1559 Synod meeting, the Reformed Churches of France decreed that "every worshipper must bring his own psalm-books to church, and must uncover his head as he sings".

This Calvinistic idea (David's psalms instead of humanly-composed hymns) later became the standard of the Church of England, and still later became the source of bitter controversy in American Protestantism which lasted for several generations.

(The clinching argument of those who supported Luther's views, was that the exclusive singing of David's psalms allowed no opportunity to sing of Christ!)

While Luther and Calvin were stirring the people to mass singing on the Continent, there was also the same revival of singing in England.

Isaac Watts was one of the first Englishmen to actively foster congregational singing. He took sides with Luther in the Luther-Calvin controversy.

In 1707 Watts published a volume of his original songs, adapted to the old psalm meters. As an appendix to this volume, he printed an "Essay towards the improvement of Christian hymnody", proposing a new system of singing that included "both the Old Testament psalms and also the modern hymns concerning the New Testament Christ".

Watts insisted that "the book of Psalms was a Jewish book, and not a Christian one". He maintained that in a Christian service the supremacy should be given to the Gospel. Said he: "Some of the Psalms are almost opposite to the spirit of the Gospel; many of them are foreign to New Testament principles, and widely different to the present circumstances of Christians. If we are to make Christian hymns of the psalms, then we must first re-write them in the way that David would have written them if he had been an 18th-century Christian instead of an Old Testament Jew".

Accordingly, in 1719 he published a volume which he called "The Psalms of David Imitated".

It was not Watts' proposal to abandon the singing of the Metrical Psalms, but to make them a part of Christian singing, and so use them in conjunction with Christian songs. Incidentally, Watts' last published volume, just before his death, was a combination volume which he called "Watts' Psalms and Hymns".

Even before Isaac Watts, another man had endeavored to inject the New Testament idea into the psalm-singing of the Church of England. His name was George Wither. In 1623 he published his "Hymnes and Songs of the Church". King James ordered that it be included in every book of Metrical Psalms which the Church printed. But there was fierce opposition, and the King's order was rescinded.

Another strong ally of the Luther-Wither-Watts creed was that great hymn-writer Charles Wesley! He ex-

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THROUGH YOU—GOD WORKS IN RUSSIA!



In Russia there are thousands of our Christian brethren and their little ones still living in exile, fear, misery and starvation, as some-one recently stated: "Only the food parcels which we are able to send to these starving and suffering saints, stands between them and destitution."

In their despair they wait upon God and His children in happier countries, who by their prayers and generosity may comfort, help and encourage them. The couple pictured here were banished into exile ten years ago . . . thousands of others have been banished . . . too.

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erted a powerful influence over the religious singing of that period — an influence which has lasted even unto our own day.

The entire Wesley family was musical. The father, Samuel Wesley, was poetically gifted, and put the entire New Testament into poetry!

John Wesley was vitally interested in music, and personally took charge of the publishing and distribution of his brother's songs. John also translated a number of Luther's German hymns into English.

(Incidentally, John disapproved of Charles' song "Jesus, Lover of My Soul" as being too sentimental.)

Through the influence of the great Wesley revivals, Christian singing received much impetus in England, and then in America. The settlers who came to the New World were careful to bring along their Bibles and their psalm-books.

In fact, the first book ever published in the new America was a hymn-book!

The Puritans had brought their "Sternhold and Hopkins Psalter" from England. But the songs did not seem to fit their new rugged life in the wilderness, so they set to work writing new hymns and new arrangements of the Metrical Psalms. They sent to England for a printing press, and when it arrived, in 1640, they printed the now famous "Bay Psalm Book".

Modern "Revival-Song" Period

With the great spiritual awakenings of the 18th and 19th centuries, there developed a new and unique type of Christian music—the revival song with a definite Gospel message! Rhythm began to become more pronounced, and the use of the "chorus" was introduced.

Space does not permit a complete discussion of all of the developments in Christian singing, in the past two hundred years; but a glimpse of some of the period's outstanding composers and song-leaders will doubtless be profitable.

William R. Bradbury, the composer of "Sweet Hour of Prayer", was the "father" of our modern Sunday-School songs. He composed many of them, and published countless editions of Sunday-School song-books. He was born in 1816 and died in 1868. His songs were widely criticized during his lifetime, because of their rhythm and youthful appeal; but today no one doubts the powerful influence of Bradbury on the evolution of Christian singing.

Philip Bliss introduced a new style into the writing of hymn melodies. Before Bliss' day, the composer of hymn-melodies endeavored to use plainness and austerity, and to make as few harmonic changes as possible.

But Bliss introduced melodic sweetness, and harmonic beauty into the structure of hymn melodies, and his style was quickly "picked up" by his contemporaries. Every hymn-book today is filled with scores of his compositions. (In the very prime of his life, Bliss was killed in a tragic train-wreck in Ohio in 1876.)

James McGranahan was another pioneer in the art of injecting harmonic beauty into Christian melodies. Early in his career he had attained a place of leadership in the musical world, writing hymn-melodies in the accepted fashion. But he was intrigued by Bliss' new style, and soon adopted it. After Bliss' death, he became associated with Major Whittle in great evangelistic campaigns, and McGranahan's songs, many of which are still in use, were quickly spread across the country.

Lowell Mason was a store clerk in

Savannah when his first tune-book was published by a company in Boston. The result of this publication was that Mason was called to Boston, and given a position as musical director of a great church there. He spent most of his life in Boston, conducting choirs and writing hymns.

Mason was self-taught, he knew the limitations of the average singer, and he was much in favor of Christian songs which were simple enough for everybody to sing.

— Turn To Page 12.



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CHRISTIAN SINGING. From Page 11.

This discussion of Christian singing would not be complete without mentioning the powerful influence by those two mighty soul-winners — Moody and Sankey!

Moody possessed absolutely no knowledge of music, and often said that he could "not tell one tune from another". But he was quick to realize the tremendous power that effective singing could exert upon an audience. And Gospel music became a major factor in his great campaigns.

Sankey was comparatively untrained in musical technique, but had a remarkably powerful rich voice. His personality, his natural knowledge of platform strategy, and his spiritual zeal, combined to give him a position of pre-eminence in the realm of Christian singing.

In spite of much persecution and criticism from the established churches, Sankey insisted in singing "gospel songs", and in teaching audiences to fervently sing "gospel songs". (By "gospel songs" we mean songs which are evangelistic, and which carry definite messages of testimony and exhortation, as contrasted to the praise-and-worship hymns.)

Sankey also succeeded in convincing multitudes of churchmen that musical instruments had a definite place of usefulness in church services.

And Sankey's song services provided the medium whereby the hymns of Bliss, Stebbins, McGranahan, Fanny Crosby, Doane, and others, became famous throughout the Christian world.

Charles M. Alexander was another personality who exerted a powerful influence in the realm of Christian singing.

Like Sankey, Alexander was comparatively unlearned in musical knowledge. But God had given him a gloriously rich voice, an intriguing personality, and a natural ability to handle audiences. Added to this, he was possessed of an intense zeal for the winning of souls. The result was that, on his world tours with noted evangelists, he succeeded in greatly encouraging the Christian masses in spirited Gospel singing.

And it was Alexander who first in-

troduced the use of "chorus choirs" in revival campaigns. He would organize hundreds of singers, from various churches, into a compact cohesive unit known as a "chorus choir". Contemporary song-leaders at first severely censured him. "You can't bring hundreds of singers together, and expect to weld them into a choir without months of preliminary practise", they maintained.

But Alexander did just that! And today the "chorus choir", made up of volunteer singers from many churches, is an important part of every great interdenominational campaign.

Well, in summing up the whole question of Christian singing, the observer is forced to admit that there is still

wide divergence of opinion concerning styles and methods. Some people insist that religious singing should be solemn and worshipful and confined solely to the hymns of worship and praise. Others believe that there is a definite place for the use of the spirited, joyous, evangelistic song of testimony and exhortation.

Although we may have different opinions and different methods and different styles of singing, nevertheless all realize that Christian singing possesses an important place in Christian experience and in religious services. So let us continue, each in our way, "singing and making melody in our hearts, unto the Lord".

Crop Restriction

Mrs. M. Conan, Phoenix, Arizona

(An imaginary Conversation With Mr. Henry Wallace, Secretary of Agriculture.)

Mrs. Curious Person: "I see by the papers, Mr. Wallace, that you intend to limit potato production. Why is this?"

Mr. Wallace: "Why, so our farmers can get better prices for their potatoes, of course."

Mrs. C. P.: "And does that reason apply to restriction of wheat, corn, cotton and other crops?"

Mr. W.: "It most certainly does."

Mrs. C. P.: "But why has no restriction been placed on the manufacture of alcoholic liquor? I understand there is no limit specified as to amount of booze that breweries, distillers and wineries may produce."

Mr. W.: "Well, you see there is a license charge or fee on all liquor manufactured or sold, and our government needs this money. This Country could not get along without the revenue from the liquor industry. And the more liquor manufactured the larger the revenue, of course."

Mrs. C. P.: "Could it get along without the potato industry; the corn or wheat or cotton industry?"

Mr. W.: "That is a silly question, and I refuse to answer it."

Mrs. C. P.: "Please pardon it. Per-

haps you will answer this one: You claim that the higher prices go the better for our farmers, but doesn't that mean the importation of much farm products from foreign countries which materially hurts our farmers' market for their products?"

Mr. W.: "Oh, no! Not at all. The American farmer gets such a big price for what little he does sell that quantity means nothing to him."

Mrs. C. P.: "My arithmetic seems to differ from yours, but we will let that pass. But what about all this unemployment caused by crop restriction? You know that, fundamentally, everything man eats, wears or uses comes from the soil and when you stop soil production you stop all other lines of industry to a certain degree."

Mr. W.: "Why that is the simplest part of it all. The revenue from liquor will help keep them going. Government relief, you know."

Mrs. C. P.: "Then why not limit our liquor crop also, and raise the price so that the government would receive more revenue, since your theory seems to be that scarcity produces more than abundance?"

Mr. W.: "Because the government collects on gallons and barrels — on quantity of sale and output of liquor."

Mrs. C. P.: "I see. Our government believes in an increase of liquor con-

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sumption and a decrease in food consumption. Or, in other words, drink more and eat less."

Mr. W: "And for a good reason! What would the millions of starving people do if it were not for this revenue from liquor?"

Mrs. C. P: "You contend that the United States could not get along without its revenue from the liquor traffic, and you admit we have millions of unemployed and hungry people. Perhaps you can explain how it was that the most prosperous time ever enjoyed by this nation was during prohibition?"

Mr. W: "Pooh! That was not real prosperity. That was artificial."

Mrs. C. P: "You may be right but it seemed very real to us. People owned their homes; had plenty of honest work and were happy. Savings banks all did a flourishing business."

Mr. W: "But it did not last. And now look at the millions of people to whom the liquor industry has given employment. And look at the farmer new who has been made rich by crop

restriction!"

Mrs. C. P: "Oh Yeah! Is the farmer so rich? You handed them a dole from taxpayers' funds, but you advanced the prices so high for everything they have to buy, that they have nothing left. And from the enormous number of dives and saloons we see everywhere there is no question but what the saloon or liquor traffic has provided work for some, but what a degrading work! And think of the millions it has thrown out of employment in clean business such as the drygoods, grocery, etc. And think of the millions the liquor traffic has killed in automobile wrecks (they can't drink liquor now and help the government out with the revenue)—they're dead. And think of the expense of building and keeping up the penal institutions for drink-made criminals. Limit the production of the necessities of life and place no restriction on the output of the destroyer of that life just for the revenue! Isn't it a terribly costly revenue?"

Mr. W: "Another silly question. I have no more time. Goodbye."

Pink Preachers and Red Revolutionists

Rev. L. P. Buroker, Mt. Vernon, Indiana

WHEN the pink preachers of the United States complain that they are misunderstood, and protest that they should not be classed with the Communists, a question of the Bible comes readily to mind.

Amos asked, "Can two walk together, except they be agreed?" (Amos 3:3).

When respectable citizens take note of the close association between liberal preachers and self-confessed radicals, who would drench the nation in its own blood, they have sound reason for believing that there is a working understanding between them.

They cannot help recalling the old sayings that "A man is known by the company he keeps", and that "Birds of a feather flock together," when they see the pink preachers and the red revolutionists flocking to the same platforms, the same radical schools, the same revolutionary conferences, the same radio programs, and the same political camps.

Reds In Swallowtails

One of the hopeful signs along the patriotic and religious front is that Christian people and civic leaders are giving strong evidence of awakening to the affinity of all radicals, and that the pink preacher in a swallowtail is but the cultured version of the bewhiskered

soap box agitator. They are learning that the ideals of the two are strongly similar, if not identical, and that they employ the same revolutionary terms in discussing the social situation. Not infrequently it develops that both received their training in the same school, and that the agitator is often the product of schools where pink preachers serve in the capacity of teachers.

As the revolutionary movement gathers momentum in the United States, the people are becoming acutely aware of the fact that pulpit pinks constitute the leadership of some of the most destructive red organizations operating within the borders of the nation.

One of these red organizations is the American Civil Liberties Union. Report 2290, of the 71st Congress, House of Representatives, states: "The American Civil Liberties Union is closely af-

filiated with the communist movement in the United States, and fully 90 per cent of its efforts are on behalf of communists who have come into conflict with the law. It claims to stand for free speech, free press, and free assembly; but it is quite apparent that the main function of the A.C.L.U. is to attempt to protect the communists in their advocacy of force and violence to overthrow the Government, replacing the American flag by a red flag and erecting a Soviet Government in place of the republican form of government guaranteed to each state by the Federal Constitution".

The National Chairman of this organization is the Methodist preacher, Dr. Harry F. Ward. One of the Vice-Chairmen is the Rt. Rev. Edward L. Parsons. Rev. John Haynes Holmes is a member of the Board of Directors.

Preachers on the National Committee include: Bishop Edgar Blake, of the Methodist Church; Sherwood Eddy, prominently associated with the Y.M.C.A. and almost invariably introduced as "Rev." Eddy; the Rev. Hubert C. Herring; Rev. A. J. Muste, who represented the Federal Council of Churches during the last "Preaching Mission"; Rt. Rev. William Scarlett, an Episcopal Bishop; and Rabbi Abba Hillel Silver.

Norman Thomas, one-time preacher who has renounced the Church, and who has campaigned for the presidency of the United States on the Socialist ticket, is also a member of the National Committee.

Pinks and More Pinks

The American Civil Liberties Union is reported as maintaining forty-four state organizations. IN AT LEAST SEVEN OF THESE STATES, THE ORGANIZATION IS HEADED BY PREACHERS.

Rev. Charles H. S. Houk, of Birmingham, is chairman of this red organization in Alabama.

— Turn To Page 14.

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PREACHERS.

From Page 13.

Rev. Edgar M. Wahlberg, of the Grace Community Church, in Denver, is chairman of the Colorado organization.

Rev. P. D. McGeachy, of Decatur, is chairman in Georgia.

Rev. B. R. Johnson, of the Downey Avenue Christian Church, in Indianapolis, is the Indiana chairman.

Rev. Dayton T. Yoder, of Montpelier, is the Vermont chairman.

Rev. Roy Hills, of Casper, is the chairman in Wyoming.

Rev. George L. Collins, of Madison, is the Wisconsin chairman. He is assisted by the Rev. W. R. Holloway.

In addition to the national and state organizations of the American Civil Liberties Union, many powerful local committees carry on an intensive program of radicalism. Here, too, the pulpit pinks are prominent. The Detroit committee is headed by the Rev. John Bollens. In Newark, New Jersey, Rev. Archey D. Ball is chairman, and Rev. Jay Wright is secretary. The Cleveland, Ohio, committee is headed by the Rev. John Sommerlatte.

The prominence of preachers in the officiating of the American Civil Liberties Union is far too pronounced for accident. They have walked too far with the Communists for it to be passed off as coincidence.

Atheist Literature

The attitude of this Communist-supporting crowd toward the Christian religion is revealed by an article appearing some months ago in the *Arbitrator*, official bulletin of the A.C.L.U. The article was captioned, "A Challenge To Ministers", and contained the following significant sentences:

"Why do you waste your time and talents professing an antiquated theology? Why not wake up and substitute faith in the world as now known

for faith in the world as described in the Bible? Modern theology should depend upon modern revelation. . . .

"The theology you are teaching, and consequently the life you are leading, belongs to the past, being based upon an imaginary universe that really never existed, a world exploded by the discoveries of science. . . .

"The Garden of Eden was a myth, the serpent as the devil was a figment of the imagination; there was no angel with a flaming sword to drive out Adam and Eve because they had eaten forbidden fruit.

"Quite possibly you do not believe this theology which is definitely portrayed in Genesis as God's method of creation and his plan for the salvation of man. Then why not denounce it in your pulpits and induce the churches to renounce forever the absurd story which neither conforms to the known history of mankind nor to the highest conception of the deity?"

"Do you believe that God handed tables of stone to Moses as commandments regarding theology and morals for all time? Could you not draft a more satisfactory set of rules for conduct yourself?"

IT SHOULD BE NOTED THAT THE A.C.L.U. HAS NEVER BEEN ABLE TO SNARE A SINGLE BIBLE-BELIEVING, GOSPEL-PREACHING, SOUL-WINNING PREACHER INTO SERVING AS AN OFFICIAL OR "FRONTING" FOR ITS PROGRAM.

The great preachers and evangelists are its worst enemies. Dr. William Edward Biederwolf, "Dean of American Evangelists", will have nothing to do with it. Neither will men like Dr. W. B. Riley, Dr. "Bob" Jones, and a host of other mighty preachers of the World. Since they disagree with it, they cannot walk with it.

How One Pink Works

Many patriotic citizens, who have never familiarized themselves with the red movement in the United States, are at a loss to understand just what pink preachers can do to promote the red revolution. Two actual cases will serve to illustrate the manner in which they work.

One pink preacher came to his present pastorate by a devious route that

included a period of teaching in Commonwealth College, at Mena, Arkansas. Commonwealth College was investigated by the State legislature, and it was definitely established that the school existed for the training of radical agitators and that free love was openly practiced by those in attendance at the school.

Having established himself as pastor in another State, he began to form contacts in the State university, which was located in the same city. It was not long before he was in a position of leadership with a considerable number of young intellectual adventurers. He was closely associated with the secretary of the Y.M.C.A. operating on the campus. There were many meetings for discussion of world affairs. They enjoyed picnics together.

The Civil War in Spain became front page news. There were more meetings and more discussion. Then two young men out of the group left the campus and went to Spain to fight for the Communists. One was killed shortly after arriving at the front.

It is possible, of course, that the preacher had nothing whatever to do with sending those two boys to Spain to fight for Communism, but the father of the slain boy says that the personal effects left behind by his son, prove that the preacher was the dominant influence in sending the young man to his death.

It has since been established that approximately 2,500 Communist soldiers were recruited from the ranks of college and university students for the Civil War in Spain.

Another Pink's Technique

Another noted pulpit pink maintains his headquarters in one of the larger cities of the Middle West. Somewhere along the line he picked up the degree of Doctor of Divinity, which has proven of great assistance to him in his radical activities. His memberships include such organizations as the atheist Free-thinkers of America, and the Communist-aiding American Civil Liberties Union. His church building has resounded to the singing of the "Internationale", the Communist hymn of hate, with the singers standing with their fists raised in the Communist salute.

This pulpit pink's specialty is smearing patriots, and in this he has develop-

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ed a technique which is a joy to every Communist heart. He is an artist in wrangling invitations to speak before luncheon and business clubs. Once before the club, he launches into a loud defense of democracy, charging that the foundations of American liberty are being pulled to pieces by the Fascists and Nazis.

He then deliberately proceeds to smear great Christian patriots as Fascists and Nazis. Being of the opinion that the Bible is only a collection of myths and legends, he isn't worried about what it has to say about liars, so he manufactures his "evidence" out of whole cloth. He is known to have made a recent trip to Russia.

These two cases are not to be taken as exhausting the fields in which the pink preachers operate. They will, however, demonstrate that the pulpit pinks have ways and means of promoting the red revolution which threatens the destruction of the American democracy.

Cold-blooded Murder

If William Green, President of the American Federation of Labor is to be believed, these pulpit pinks are aiding and abetting the work of a vicious political system that deals in cold-blooded murder right here in the United States.

In a report on Communist Propaganda, submitted to the State Department in 1935, Mr. Green said: "The authority of Moscow over Communists in the United States extends to trial and punishment for offenses against orders issued by the Moscow headquarters. The death penalty has been inflicted in the United States and has been passed upon others who have escaped execution by one device or another".

MR. GREEN SUPPLIED THE NAMES OF PERSONS SO EXECUTED ON AMERICAN SOIL BY AGENTS OF MOSCOW, AND THE DATES ON WHICH THE EXECUTIONS WERE CARRIED OUT.

It is worthy of note that most of these pink preachers are radical opponents of the death penalty for murder. But they defend and promote the vicious system that inflicts the death penalty for mere trifles.

It is no compliment to the intellectual powers of the pulpit pinks for their friends to seek to excuse them on the ground that they don't know what they are getting into. If they are such fools as to lend themselves to a movement about which they are ignorant, they should not be at large in society!

Not What People Want

It is a slander on the American people to say that they want Communism, and it is a worse slander on the Chris-

tian people of the nation to say that they want communistic preachers in their pulpits, or that they have invited this sort of thing upon themselves.

Here and there a church will endorse the radicalism of its preacher. But such churches are few and far between. The American people love their homes, they prize their liberties, and they have a horror of Communism. They would fight to the last drop of their blood to prevent the nationalization of their wives, mothers, sweethearts and daughters, as provided for by Karl Marx in the *Communist Manifesto*, the Bible of the reds.

If the people could be informed of the activities of the pulpit pinks, there are many preachers who would know the experience meted out to one pink whose name was listed in Mrs. Dilling's now deservedly famous *Red Network*. Her revelations of his red associations were like a bolt of lightning and a clap of thunder to his congregation. Their preacher a red? How could he be? He was such a pleasant man, so scholarly, with such a "modern viewpoint". His sermons were always so full of quotations from the great social leaders of the day.

But there in the *Red Network* was the record, black on white. The names of organizations of which he was a member were given. The organizations were also listed in the book, and when patriotic members began to investigate they found that their preacher was a member of a considerable number of organizations which were either outright Communist or Communist-aiding. Indignation was such that the preacher had to move.

This was not especially difficult, however, since he had many sympathetic friends who were able to assist him into a new pastorate. But the word of his radicalism followed him there, and his new flock didn't want Communism any more than his old one, so he had to move again. Last reports were to the effect that he had been compelled to change locations about five times in as many years since Mrs. Dilling put the finger on him.

Moving The Pinks

There should be a general move among patriots to put the pink preachers out of the pulpit. If there is any

doubt whatever of the patriotism of any preacher, he should be visited by responsible citizens, their fears frankly expressed and some pertinent questions asked. Let him be asked what he thinks about Communism? Would he like to see it tried in the United States?

If they learn that he is the opponent of Communism and that he is genuinely patriotic, they should take the proper steps to assist him in clearing himself before the community. It is always possible for a meeting to be arranged at which the minister can be invited to speak, with the understanding that it is his opportunity to put himself on record for Constitutional democracy.

However, if it is found that the preacher is sympathetic to Communism, the community should be informed, so that Christian patriots may protect both themselves and their children from his influence.

Most denominations have highly effective means at hand for moving preachers. This phase of the matter is entirely in the hands of those re-

— Turn To Page 16.

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PREACHERS.

From Page 15.

sponsible for the administration of the affairs of the church or denomination. But it is here suggested that preachers have been moved for much less than being Communists.

They have been moved because they were bald headed, talked too fast or too slow, were hard to get along with or wouldn't make calls, and a hundred other reasons. The time has come when it would be a good thing for several hundred pink preachers, holding down jobs in this country, to be put in motion. If they are going to serve Karl Marx, they should depend upon Karl Marx to put food in their mouths!

Not Red Baiters

It will be objected that any such procedure would be in violation of the preacher's Constitutional rights.

The answer to this is that anything the Christian patriot does will be immediately branded as a violation of the Communist's rights. But to say that such an intelligent vigilance on the part

of Christian citizens is in violation of the Constitution is the silliest drivel.

Just what right under the Constitution is violated? That of free speech? The pink preacher still has the right to say anything he desires, to any person he can get to listen to him.

Has he suffered the loss of religious liberty? He still has the right to be a Christian, a Mohammedan, a Buddhist, a sun worshipper, agnostic, an atheist, or any other thing that pleases his fancy.

Has his conscience been invaded? He has not suffered imprisonment or any other punishment for non-conformity. Had any attempts along such lines been made, he would have ready access to the police and courts.

But such a procedure would mean the preservation of the sacred right and privilege of the Christian citizen to bring up his children in the fear and the admonition of the Lord.

It will be a glorious day for America when the people realize that pink preachers make the reddest kind of revolutionists.

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(MENTION THE DEFENDER IN YOUR REPLY)

Colonel the Rev. F. J. Miles, D.S.O., O.B.E., V.D., General Secretary of the R.M.S., outstanding preacher and conference speaker, will (D.V.) be touring the United States and Canada from July 10, 1935, to February 28, 1936. Churches and organizations desiring a visit from Colonel Miles should communicate with one of our offices as soon as possible.

of individuals, living in carnality and sin, is acceptable above another. This passage refers to nations the same as individuals . . . "Without holiness no man shall see the Lord."

The Bible discusses man's "Paradise Lost", and the "Paradise Regained." It tells the true story of man—his creation and state of innocence in the Garden of Eden, his disobedience and subsequent lost condition, the way of Redemption, and of the Atonement for sin made by Jesus the Christ.

All Races Are Equal

It treats all races only as to their actions and reactions toward God, as He makes His approach to them. The divine processes of redemption, and their impacts upon the world, supersede every other consideration in the mind and purpose of God; the pride and carnal purposes of Nations and races are unworthy in the sight of God and not acceptable to Him.

The Bible declares that "God has made of ONE BLOOD all nations for to dwell on all the face of the earth, and hath determined the time before appointed, and the bounds of their habitations." Acts 17:26. "That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us." Acts 17:27.

On the contrary, so far as natural races are concerned, none have ad-

vantages in God's sight, for it is written "Flesh and blood cannot inherit the kingdom of God."

While it is natural for every man to take special pride in his racial stock, yet in the sight of God all are equal. The soul of the humblest person who walks the dirt roads of earth, is as precious as that of the most cultured person. The black man who roams the jungles, may be as much the recipient of God's love, as the brilliant Livingstone who takes the Gospel to him.

There are those of course who, in their egotism and carnality, like to think of themselves otherwise.

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to magnify one racial group above another. I mention in particular the Anglo-Israelites, the Jews, and the Aryans.

The Bible sets forth clearly, the spiritually unregenerate state of all mankind, and unfolds in careful detail every necessary provision for Regeneration. It does not exalt the merits or status of any race, insofar as its intrinsic worthiness is concerned. It magnifies supremely the method and means of Redemption.

The desire of self-exaltation is common to humanity. The will to live, survive and be satisfied is inherent in every individual and race. Man also lusts for personal glory, and his sinful nature refuses to ascribe the glory to God.

Jews Command Attention

The Nation of the Jews, in this year of our Lord 1938 commands an outstanding measure of attention. This race is undoubtedly the most peculiar one on earth. It has no geographical boundaries, and has not experienced them for two thousand years. And yet its members possess exceedingly great powers in the political, financial, commercial, and industrial affairs of the entire world.

Great pressure is being exercised against them everywhere, and most particularly, at this time, in the central nations of Europe. Their spiritual poverty, resulting from their rejection of Christ, tends toward their sense of insecurity, their despair and their unwholesomeness. In their blindness and spiritual delusion, they imagine themselves equipped to be *Messiah to the world*, and to rule through financial power, according to their ideologies.

Their unbelief and spiritual blindness however, makes this delusion tragic, and a pitiful spectacle to those who know God truly, and who understand the true stature of natural Israel. "For what shall it profit a man if he gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?"

If, on the other hand, the claims of those who believe in Anglo-Israelism

were true, it would not be any advantage to them so far as the eternal status of the individual is concerned. Faith and obedience to God are the only avenues to His presence. "The wicked shall be turned into hell, AND ALL THE NATIONS THAT FORGET GOD". Psalms 9:17. Racial standing by itself brings no salvation or reward of merit from God.

Aryans Too Face Decision

As for Aryans, they must likewise face the question — What think ye of Christ? And we insist, and urge on them, "Believe on the Lord Jesus Christ and thou shalt be saved." We remind them, as all others, of Jesus' Great Commission to "Go ye into all the world, and preach the Gospel to every creature. . . . He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16:15,16.

As Christians, we must be grateful to God for the measure of Grace found in the world, in spite of the great darkness which exists. We must be thankful for the many who are true saints of God, and act as shining lights. We even thank God for the State Churches in European countries that still remain, for through them, rays of light get through to sinful humanity. Their foundations are of course, weakening. The rulers of Russia have tried to stamp the Church out of existence. Believers have suffered terribly in Spain.

Although a degree of light has shone through the centuries, the nations of the earth have not yielded to God. They do not seek His counsel, and therefore do not obey His commands. The Psalmist, speaking of this says: "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves. . . . against the Lord, and against his anointed." Further on he admonishes them to "be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear. . . . Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him."

God's processes of Redemption reveal absolute impartiality with respect to Nations. They always include all peoples — Jews and Gentiles.

Abraham's Covenant For All Mankind

His covenant with Abraham extended its benefactions to all the nations of the earth, as it is written: "And in thy seed shall all the nations of the earth be blessed." Please note that it is *seed*, singular. "Seeds" might have been taken to refer to Abraham's descendants. "Seed" must refer only to the Lord Jesus Christ.

The Apostle Paul explains the meaning of this prophecy in these words: "Now to Abraham and HIS SEED were the promises made. He saith not, and TO SEEDS, as of many; but as of one, And to THY SEED, WHICH IS CHRIST. . . . Galatians 3:16. Therefore the blessings on the world were to come through ONE PERSON ("SEED") CHRIST, and not through Israel as a Nation, the opinions of some interpretations NOTWITHSTANDING! "Salvation is OF the Jews," John 4, not BY the Jews — particularly that great group among them that always resist the Holy Ghost.

When Paul arrived in Rome, brought there by officers to be tried in Caesar's Court for sedition, he proceeded to rent a house. Here he remained two years, in the custody of Roman guards.

The Apostle invited elders to meet him there. He preached Jesus to them. This he did for a considerable length of time. The record says: "And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, saying, Go unto this people, and say, Hearing, ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them. BE IT KNOWN THEREFORE UNTO YOU, THAT THE SALVATION OF GOD IS SENT UNTO THE GENTILES, AND THAT THEY WILL HEAR IT". Acts 28:25-28.

It is of great interest to know, that even the Mosaic Covenant, made by God with the Children of Israel on Mt. Sinai, included in its contract those who lived among them that happened not to be natural descendants of Jacob! The terms of the Sinaitic Covenant

— Turn To Page 18.

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NO DIFFERENCE. From Page 17.

were demands from God to the children of Israel that they obey His laws; and that the Children of Israel would be God's possession from among all people "if ye will obey my voice indeed, and keep my Covenant" — Exodus 19:1-6. (But the Children of Israel broke the Covenant.)

Strangers could partake of the terms of the Covenant God made with Israel. For the Scriptures say: "And God said unto Moses and Aaron, This is the ordinance of the passover: there shall no stranger eat thereof: but every man's servant that is bought with money, when thou hast circumcized him, then shall he eat thereof: And when a stranger shall sojourn with thee, and will keep the passover to Jehovah, let all his males be circumcized, and then let him come near and keep it: and HE SHALL BE AS ONE BORN IN THE LAND: BUT NO UNCIRCUMCIZED PERSON SHALL EAT THEREOF. One law shall be to him that is home-born, and unto the stranger that sojourneth among you." Ex. 12:43-50. "Ye shall have ONE manner of law, as well for the stranger, as for ONE of your own country. . . for I am the Lord your God." Leviticus 24:22.

God is no respecter of persons. "But in every nation he that feareth him, and worketh righteousness, is accepted with him." Acts 10:34, 35. "Who will render to every man according to his deeds, — tribulation and anguish, upon every soul of man that doeth evil; of the Jew first, and also of the Gentile; but glory, honor, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: for there IS NO RESPECT OF PERSONS WITH GOD." Romans 2:6-11.

The things of the Old Covenant were not realities. They were the types and shadows. Jesus the Christ, a quickening spirit is the substance. So that even the Jew may NOT be a JEW! And the reason is that "the name of God is blasphemed among the Gentiles through you (Jews), as it is written. For circumcision verily profiteth, if thou keep the law; but if thou be a breaker of the law, thy circumcision is made uncircumcision. Therefore, if the uncircumcision keep the righteousness

of the law, shall not his uncircumcision be counted for circumcision? And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law? For he is not a Jew, which is one outwardly, neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Romans 2:24-29.

Man is doomed! He stands condemned, individually; and in groups his condemnation is perhaps of greatest intensity. "He that believeth not the Son is condemned already." And "he that believeth on the Son is not condemned."

Gospel World's Message

The one message that the world must have is the Gospel of Jesus Christ. There is no other remedy of salvation for a bruised humanity. The substitution of the doctrines of pride, race consciousness, force, bluff, deceit, self-righteousness, covetousness, greed, lust for power and domination can only deepen and lengthen the bands of doom, despair and damnation.

It is the precious, atoning blood of

Jesus that purifies and cleanses, and produces the white light of redemption, peace, and divine glory. *Not Racial Blood — but Atoning Blood!* Not Birth of men, but Born of God! Not the Will of Men, but God's Will! RE-generation, to replace DE-generation! For there must be a new birth, "not of the will of the flesh, nor of the will of man, nor of blood, but of God."

There is NO DIFFERENCE, between the Jew and the Greek as far as Gospel provision is concerned. In Christ there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed, and heir according to the promise."

"For ALL THE LAW is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself."

"Only let your conversation be as it becometh the Gospel of Christ; that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the Gospel." Phil. 1:27. "For there is ONE GOD, and one mediator between God and man (Jew and Gentile), the MAN CHRIST JESUS." I Tim. 2:5.

Has The Roman Empire Been Revived?

W. D. Herrstrom, D.D., Findlay, Ohio

FOR many years the leading authorities on Bible interpretation have been calling attention to the prophecies of Daniel and Revelation which anticipate the resurrection of the old Roman Empire.

Fulfilled prophecy is one of the greatest proofs that the Bible is a transcript of the Mind of an omniscient God.

A few months ago I stood on the Imperial Way in Rome and saw actual proof that the Roman Empire is in the process of revival. This is, in my opinion, the greatest fulfillment of prophecy since the Day of Pentecost.

Like Communism, the spirit of Fas-

cism is sweeping the world. Nations are yielding to the wicked principles. It will require all the moral and patriotic resistance of which the American people are capable, to resist these trends. May God save us from Communism! May God save us from Fascism!

Four large maps of inlaid marble were erected, by Mussolini in 1927 showing the old Roman Empire during various stages of its history. A fifth map showing the present empire was erected in 1936 after the conquest of Ethiopia.

The maps are described as follows by Donald W. McKay: "On the great walls along the new Imperial Way, which extends from the Piazza di Venezia, in front of the great white memorial to Victor Emmanuel II, around the Capitol to the Colosseum, may be seen five large maps in black and white. The first shows Rome at its origin eight hundred years before the birth

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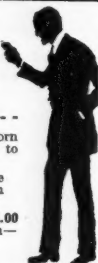
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of Christ; the second shows the growth of its dominion over Italy and Spain, Greece and Carthage, under the republic; the third reveals the empire of Augustus covering all the shores of the Mediterranean and stretching up to those of the English Channel; the fourth shows the empire at its maximum extent under Trajan about 100 A.D. This fourth map portrays Rome at its height, when it was mistress of the then-known world. The fifth map represents the newborn twentieth-century empire, embracing Libya, Eritrea, Italian Somililand, and Abyssinia.

"The position and size of these maps is imposing. They signify Mussolini's notification to all who visit Rome that he is desirous of restoring to Italy a position in the world worthy of its past."

The Empire

The following title appears on the fifth map: "L'IMPERO DELL'ITALIA FASCISTA A XIV." In our language this might be rendered "The Empire of Fascist Italy in the Year Fourteen." This marble map was erected during the fourteenth year of the Fascist regime.

In Italy every document and every magazine or newspaper bears two dates — the year of our Lord and the year of Fascism. The year of Fascism began with Mussolini's march on Rome. It is quite significant that on this map there is no recognition of the year of our Lord. "L'IMPERO" is "The Empire", and if we knew the day and hour when Mussolini first referred to his dominion by this characterization, we should know the day and hour when Imperial Rome was reborn in fulfillment of Bible prophecies recorded two millenniums ago.

An Associated Press dispatch under the date, November 1, 1936 gives the following report of a great mass meeting held in Milan, Italy:

"Five hundred thousand citizens jammed great Cathedral Square to cheer the Fascist duce who returned to the cradle of his creed to herald the beginning of his fifteenth year of power with the declaration of, 'What is done is done!'"

"Facing him from across the square was an enormous banner with three words paying tribute: 'FOUNDER OF EMPIRE.' The letters were ten feet high."

Extent of the Ancient Empire

Reverend Sale-Harrison, in his book, "The League of Nations," defines the bounds of the old Roman Empire as follows:

"The northern boundary went up the Rhine, taking in the Ruhr and Bavaria, following the course of the Danube until approximately the 18th longitude was reached, then it went N.N.W. to about the 48th latitude, after that direct east until the River Dniester was

reached. That river was followed to the Black Sea. The Crimea, Sea of Azov and the hinterland were also held for a time. Coming to the south coast of the Black Sea the boundary began again to the north of Trebizond, following the course of the Euphrates, until that river takes an easterly course. The line continued almost direct south, keeping about two degrees east of Damascus and Jerusalem. It took in the north tongue of the Red Sea, Northern Egypt, also the northern parts of Tripoli, Tunis, Algeria and Morocco. It did not include Ireland, and the northern portion of Scotland. We have not included Northeast Armenia and Mesopotamia as they were only held temporarily by the Romans.

"In order to help us to see the northern boundary at a glance, we are safe in saying that the Rivers Rhine, Danube and Dniester were, more or less, the permanent boundary. We ought to say that the Crimea was only held for comparatively a few years. The Goths took the Crimea, then called the little kingdom of Bosphorus, and for the sake of peace Emperor Aurelian surrendered the whole province of Dacia, the modern name for Roumania and Bessarabia."

Of all the empires that have existed and collapsed the Roman Empire alone has been resurrected. It does not yet include all the territory it formerly embraced, but no one familiar with the situation will doubt that through many strategic moves Mussolini is preparing for further conquests looking toward the enlargement of his present domain.

Mussolini in Prophecy

That Mussolini occupies an important place in Bible prophecy is evident from the fact that he has been instrumental in reviving the old Roman Empire. What his future will be only time will tell. He still remains the only prominent personage on the world's political horizon who is a likely candi-

date for the office of the coming Antichrist (prophesied in numerous passages of Scripture).

Students of Bible prophecy and statesmen who believe the Bible to be the Word of God, are watching with unusual interest the recent shift in the friendship of England and France which formerly was for Russia but during recent weeks has gone in the direction of Italy. England and France were in the old Roman Empire and this gesture of hospitality toward Italy is therefore prophetically significant.

Spain was also in the old Roman Empire. A Fascist victory in Spain seems certain and in that case Spain will doubtless come under the wing of Fascist Italy for self-preservation.

The revived Empire will include ten nations represented by the toes of the image in Daniel's prophecy (Daniel 2:40-43) and by the ten horns of the beast of Revelation 13:1.

"And the ten horns which thou sawest are ten kings. . . These have one mind, and shall give their power and strength unto the beast. . . For God hath put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled" (Rev. 17:12-17).

Should Spain come under the protection of Italy, she would be the first of the ten toes of Daniel's image to make definite appearance. The other nine might follow in rapid succession. Truly the world is being prepared for the coming and the coronation of the Antichrist. His reign will be short. It will be followed by the reign of Christ.

The establishment of Christ's kingdom on the earth is described as follows:

"And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and IT SHALL STAND FOREVER" (Daniel 2:44).

Is Religion Born of Fear?

Dr. Newman Watts, London, England

"I BELIEVE religion is a disease born of fear," writes a well-known English Rationalist, and the majority of Christians would be surprized, if not shocked, to know the extent to which that view of religion prevails in many circles of thought.

The irreligious masses, the people who never go to the House of God, or read the Word of God; whose only view of religion is imbibed from current secular literature; are easily influenced towards anti-religious views, especially when put forward in the name of scholarship.

The vital question is: Is it true that religion is born of fear? And the answer cannot be found until the grounds on which the statement is made are ascertained.

This rationalistic view of religion is based on the theory of evolution; the evolution of man from the animals, and of religion in the experience of man. Secondly, it is based on the new psychology which views all the thoughts, feelings, and actions of man as the result of his reactions to material things around him.

— Turn To Page 21.

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God has honored the simple, straight forward methods of the Defenders Movement. Thousands have experienced personal salvation through the Testimony.

We are doing more work for our Saviour today than ever before. Believers have banded themselves together, in all parts of Puerto Rico, to win others daily for Christ. Our battle cry is, "Lead me to one soul today".

Alcohol, gambling *marihuana* (a deadly drug) and other vices, are challenging our best efforts. And we also have with us the menace of Communism. Young people without employment, hope or Christ, or destroying their morals, in the claws of delinquency.

We are preaching and witnessing for the Lord day and night, to check the advance of this wave of immorality and crime, which is often a direct outcome of the use of *marihuana*. Puerto Rico is now suffering from the scourge of this drug! And only our Saviour can deliver a person from the habit.

American Defenders are helping to carry on a noble work in this part of the world. Their financial fellowship is the only source of support which makes the program possible. Their prayers are a constant power and inspiration. We gladly share with Defender readers the following news from a few of our Gospel nerve-centers:

MAUNABO—This is a town in the South-eastern part of Puerto Rico. Our group there is a large one. Rev. Jose Cintron, an eloquent preacher, is a power in winning souls. The evangelistic passion in this Chapel reflects the spirit of New Testament times. Barrio Calzada works in a nearby rural section and is now experiencing a genuine revival.

RIO GRANDE—Rev. Mateo Cruz is in charge of the Testimony in this town. He ranks sec-

ond to no other preacher on the Island. A Chapel was built recently here, at a preaching point called Campo Rico. In this place all believers are crusading daily as witnesses. The outcome is encouraging. Brother Cruz also is in charge of La Dolores, another rural Chapel where he preaches once each week.

CANOVANAS—Here is another town where Defenders are active. Mr. Heriberto Zambrana, a graduate of the Defenders Bible School, is greatly blessed in this town. He makes regular preaching visits to four other preaching points. Recently were baptized 10 persons in Central Loiza, a rural place where a very enthusiastic group is engaged in a quest for souls. Mr. Zambrana is a young man fully surrendered to the Lord for Gospel work. His Brother, Mr. Herminio Zambrana is conducting colportage labor in our ranks. Through him the Bible, tracts, Bible portions, and other sound literature, is in daily distribution.

CAROLINA—In the rural section of this town Rev. Domingo Rodriguez, is witnessing. Carruzos is the name of the out-station where a fine Chapel is growing. The development of the work here is most satisfactory. Immediately after a person becomes a believer, we endeavor to help him understand that we are saved to serve others through the preaching of the Gospel. Personal work is what we emphasize with the individual believer. And the plan works! Praise His Name.

UTUADO—Rev. Santana, a well known preacher and personal worker, is now serving in this municipality. His full name is Justo Pastor Santana. His method is "bring them one by one". In this way he is reaching, in their own homes, many persons with the sweet old story of Jesus, the Lover of wounded souls!

Our largest groups of Christian Defenders are of course in Guayama, Caguas, Rio Piedras, Santurce, Puerta de Tierra and San Juan. Several other Chapels are scattered throughout the Island which can not be mentioned at this time for want of space.

J. F. Rodriguez,
Superintendent of the Spanish Defenders.

Cuban Testament Campaign

"SO shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." *Isaiah 55:11*.

Rev. Arthur W. Pain, through whom Defender Readers are helping to evangelize Cuba, reports that the "Spanish Testament Campaign" is now in full swing. He expects to be able to put a

New Testament in practically every home on the Island.

Nothing of this kind has ever been undertaken before in the history of Cuba. "We are finding hungry hearts on every hand, as we go from door to door", writes Mr. Pain. "There are many who are at first prejudiced and hesitate to accept the Book, but after we talk to them a short time, they usually receive it thankfully."

The radio broadcasts continue every morning from Havana. "We recently gave out a list of Bible references over the air in Spanish, and to all who copied them, mailing same to us, we are sending a New Testament. Letters are pouring in daily for these and some are being sent to foreign countries. This work is of course in addition to our house-to-house delivery of the Scriptures. Other Christian workers, out over the Island, are cooperating beautifully by distributing Testaments in their respective localities."

(Every Reader of this Magazine can have a part in the Cuban work through intercessory prayer and financial contributions.)

Unique Postage Stamp

THE Greek government has just issued a postage stamp of extraordinary significance. (See photograph of same with this article.)

It depicts the Apostle Paul delivering his famous sermon on Mars' Hill, in the city of Athens.

"Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.

"For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you." *Acts 17:22, 23*.

Paul encountered opposition wherever he went with the Gospel. It was a matter of customary routine for Jews to try to kill him, as he journeyed from

Woodrow Wilson — Disciple of Revolution

By Jennings C. Wise

Says Ex-Senator George W. Pepper: "Colonel Wise has applied to the available Wilson material, the laboratory method, and has drawn from his data a series of startling conclusions. The reader may trace the working of the subtle and heavily financed plot. . . . He will also find much to convince him that Col. House was truly the Daddy of the New Deal."

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place to place.

The year A.D. 60 found him looking back over a period of years, describing his sufferings, in a letter, to the church which he had previously established, in the city of Corinth.

Here is a little of his autobiography:

Lashed forty times on five different occasions by Jews; beaten three times with rods; stoned three times and left once for dead; shipwrecked on another occasion; "in journeyings often, in perils of waters, in perils of robbers"; at the mercy of heathen robbers, and false brethren; lost in the wilderness and at sea; "in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness"; besides the care of all the churches which he established.

This kind of opposition he stood without a whimper. But at Mars' Hill things were different! On that occasion, the weapon of ridicule was used against him. The Greeks merely mocked and scoffed. They refused to take

his message seriously. *He was disappointed that no attempt was made to mob him!*

It never occurred to them that an attempt should be made to silence him. They preferred to argue. Paul left Athens a broken-hearted man. He went to Corinth "in fear and in much trembling"....

Greece is as much a mission field now as it was in the days of the great Apostle. There is a crying need for evangelism in the very areas that Paul covered.

Rev. A. Velonis, Superintendent of the work of the Defenders Movement in Greece, reports excellent progress. In his missionary travels, he circulates large quantities of literature, conducts public meetings and holds private conversations.... his chief interest always being to spread Gospel enlightenment.

(The scope of the service that Mr. Velonis can render is determined by the financial contributions received at the Wichita Headquarters from Defender Readers.)



THE above drawing is reproduced from the front cover page of the *Bulgarian Defender*. The insignia of the Defenders Movement will be observed to the reader's left.

The Scriptural basis for this Emblem is found in Ephesians 6:14-17.

"Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness: And your feet shod with the preparation of the gospel of peace: Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts

of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God."

Rev. M. J. Markoff, one of Bulgaria's outstanding Christian leaders, edits the *Bulgarian Defender* as a part of his missionary labors. The circulation averages 2,000 copies a month.

"And the gospel first must be published among all the nations."

(This important ministry of the printed page, is made possible through missionary offerings sent to the Wichita Headquarters by praying friends.)

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RELIGION.

From Page 19.

Evolution A Foe to Faith

The picture which the Rationalist has in his mind when he says that religion is a disease born of fear, is that of the half-man, half-ape kind of being, just emerging from the mammal into the human species. He begins to think about nature. He hears the wind whistle through the trees, and imagines it must be a ghost speaking. He hears the thunder and comes to the conclusion that the spirit is angry. He finds out that food supplies are governed by weather conditions, and having personified the great elements of nature, like the sun, wind, and rain, he begins to pray to them.

So the first elements of religion, according to this view, grew out of the fear of the forces of nature, and the original gods were merely these forces personified.

Naturally, this view rests entirely on the hypothesis of evolution. If man did not evolve from the beasts, if, as the Bible states, man was made in the image of God, a perfect creation, body, soul, and spirit, then the whole argument falls to the ground like a castle of cards.

But, then, the Rationalist wants us to believe according to the theory of the evolution of religion, that as man grew more human in body and mind, as he became more civilized, he improved his ideas of religion. Purer and better beliefs took the place of primitive animism, until Christianity embodied the best and highest religious conceptions.

Even Christianity, however, according to this view, is only a religion born of fear, as it had no other origin than in the minds of those who conceived it; and the motive behind faith in its dogmas is nothing else but fear of unknown powers in the universe, fear of the effect of moral wrong and fear of future punishment.

Monotheism, the First Religion

What is the answer to this strange belief? First of all, it should be understood that the idea of the evolution of man from an ape-like stock is not scientifically confirmed, although a large number of scientists still hold it as a theory which may, they think, at some future date be proved true.

Some scientists, however, are giving
 — Turn To Page 23.

PHOTOGRAPHS of famous divinely inspired oil paintings entitled "In the Twinkling of an Eye", "Mark of the Beast", "Battle of Armageddon", "Reign of Peace", "Marriage Supper of the Lamb", "Eternity Without God", "The Midnight Hour", "The Great White Throne Judgment". Sets of photos and lectures \$2.80. Clearly portray the theme of the book of Revelation.
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INTERNATIONAL SUNDAY SCHOOL LESSON COMMENTS

For June and First Sunday of July

By Rev. Paul S. Wight, Asheville, N. C.

June 12

Facing The Supreme Test Of Service

Mark 14:32-46

IN the lesson last week we observed how the heart of Jesus was made glad by the faith of a devoted woman. She was healed of a fatal disease. Her fidelity stood out in sharp contrast with the scheming treachery of Judas. This lesson is also a study in contrasts, but this week it is the contrast between Jesus praying and Judas betraying.

A little farther! He always went a little farther than even the best of His disciples — a little farther in love, service, faith and prayer. They might take their ease, but He, a little farther ahead, was agonizing over the sins of the world.

What was the cup? Some say it was dread of physical death. Surely Jesus was not praying for deliverance from physical death. No one who talked about physical death as beautifully as Jesus had done, could be afraid of it.

Others say He was afraid death would overtake Him there in the garden and He would never reach the cross. But He had to die on the Cross to fulfill prophecy.

No it was not physical death He was thinking about, but spiritual death — separation from God. "Separated from God He tasted death for every man." "He was made sin for us" and because of that fact, the Father had to forsake Him; hence the cry on the cross "My God, My God, why hast Thou forsaken Me?"

In this sense Jesus may be said to have died before He died, by which is meant that the physical death of Jesus, which came after the spiritual death of separation from God, was but a seal of death that had already taken place when He cried out, "It is finished!" We shall never fathom the struggle Jesus went through as He thought of being "made sin" and being "separated from God". This was the cup.

His shuddering nature and indomitable will struggling together. Then the cry the third time "Thy will be done", issues from His lips, and all is over. The bitterness of death is past. He has anticipated and rehearsed His final conflict and won the victory — now on the theatre of an invincible will, as then in the arena of the Cross. "I will suffer," is the grand result of

Gethsemane. "It is finished," is the shout that bursts from the Cross. The Will without the Deed would have been all in vain; but His work was consummated when He carried the now manifested Will into the palpable Deed, "by the which WILL we are sanctified THROUGH THE OFFERING OF THE BODY OF JESUS CHRIST ONCE FOR ALL" (Heb. 10:10).

In this picture we see the Master and the betrayer; one wholly in the hands of God, the other wholly in the hands of Satan.

"And Jesus said unto him, Friend." Not the endearing term "friend" in Mt. 15:15, but "companion," a word used on occasions of remonstrance or rebuke (as Mt. 20:13; 22:12).

Hard as it is for us to believe it, the suffering and death of Jesus were according to the foreknowledge of the Father. God had planned that Man's rebellion and sin should be cured by the love and sacrifice of a suffering Saviour. Thus did the Scriptures proclaim, and Jesus' coming was the fulfillment of this prophecy.

June 19

The Suffering Servant

Mk. 15:22-27, 29-39

WE come now to Calvary. In those days, it was only a common execution ground, but now it is the loftiest summit in the story of redemption.

The mode of execution had been set forth for ages under a variety of types and figures. The brazen serpent signified that He was to be lifted up; the lamb upon the altar showed that He was helpless in the hands of His enemies; the slaying of the lamb showed that His blood must be shed. His hands and His feet were to be pierced according to the Psalms, He was to be wounded and tormented, His ears were to be filled with revilings, upon His vesture lots were to be cast, and vinegar was to be given Him to drink.

Come down from the Cross and we will believe! No, they would not! For those who resisted the evidence from the resurrection of Lazarus, and from His own resurrection, were beyond the reach of any amount of merely external evidence.

"He saved others; Himself He cannot save." True words, but spoken by men who did not know how true they were. Because He was to save others, He could not save Himself. Himself —

or others; this alternative was before Jesus at every step in His life — in the wilderness temptation, when His mother and brethren sought Him, when a crown was offered Him, when Peter would dissuade Him from the Cross, when Pilate sought to save Him from death. He could have at any time ordered twelve legion of angels to His side, but He chose to lose His life that He might save us.

Without indictment, He was arrested. Without evidence, He was accused. Without verdict, guilty or not guilty, He was condemned. He was scourged because He was too good to be slain, yet afterwards He was slain. No one who demanded His death or saw Him die could say what evil He had done. And behind that contradiction of sinners lay a profounder meaning. That meaning was our redemption.

The first impression of the scene is that of a Roman gibbet surrounded by a promiscuous mob, while one frail, weak Man finds relief from the overwhelming agony in the act of death. But look again, and it is seen to be the place of a throne. The throne is occupied by One Who is at once King and Judge. His dying is the condemnation of evil in every form. His dying is the pathway of deliverance for those who at the Cross turn from the things the Cross condemns, to put their trust in Him.

The Cross was a (a) Substitution; (b) Ransom; (c) Reconciliation; (d) Propitiation. The Cross interpreted (a) Man; (b) God; (c) The Law; (d) Sin; (e) The Gospel. What must sin be when, in order to atone for it, the Lord of Glory has to die on The tree, an Outcast, a Criminal and a Curse!

June 26

Sharing Service With The Living Christ

Mk. 16:1-8, 14-16, 19, 20

THE First Day of the Week! Thus a new day dawned — the eighth day; the beginning of a new seven — the first day of the week; the observance of which is a privilege accorded to believers. It marks a new era, a new people, a new relationship, new duties, new privileges, new opportunities, a new message, a new command; a period of grace heaven-higher than the law of the Sabbath. Its center is Christ and His plea is not "Remember the Sabbath Day," but "Do this in re-

membrance of Me". "Remember Me; I love you; I died for you; I am coming for you!"

The women as they came to the tomb were worrying about that stone before the mouth of the tomb. Two or three men would be required to move it. But when they arrived, the stone was rolled away. An earthquake had done it (Mt. 28:2). A type of our foolish worries that disappear as we march upon them. "Of all the worries, great and small, the greatest are those that never happen at all."

The Empty Tomb! Other tombs are held dear because they hold the precious dust or the remains of genius, but this tomb derives its unique and vast significance from the fact that it was empty. Other bodies are put in the grave and stay there, but this one could not be "cabin'd, cribb'd, confin'd," but rose again.

What Became of the Body of Jesus? The Roman Guards would not have taken away the body of Jesus because they were placed explicitly to guard it (Mt. 27:62-66), and to have removed the body would have meant certain death for them.

The Disciples could not have removed the body of Jesus because the Roman Guards would have prevented it; and they would not have removed the body of Jesus if they could, because, to do so, would have meant a desecration of Jewish law.

The Enemies of Jesus certainly would not have moved the body of Jesus, because they had no reason for so doing, and, if they had taken the body away, they would have gloatingly produced it when Peter and the apostles began to preach the resurrection of Christ from the dead, beginning on the day of Pentecost.

"Why seek ye the living among the dead?" asked the angels. By such a question they make heaven itself confirm the evidence of the empty tomb, that Jesus was living and was not among the dead.

Mistaken tears! How many of them there are in the world! Could our blinded eyes but see and know the truth about our dead, our tears would seem to be as mistaken as the tears of Mary Magdalene, when her Lord Himself was at her side and would presently reveal Himself to her.

July 3

Joshua: A Choice Of Loyalties

Num. 27:15-23; Joshua 1:1-9; 24:1-31

"I WILL not fail thee, nor forsake thee." All the promises of God can be summed up in this statement. If there is one thing of which we can be absolutely sure, it is that God never

forsakes His people.

There was great dismay when Moses died. They had never known any other leader. Who would take them on, to the promised land? They did not realize that what often seems to be an ending for us, is but a beginning for God. Moses died, but Joshua is ready to take his place!

Joshua was the son of Nun, who was twelfth in descent from Joseph. His parents had given him the name Hosea (Hoshea) meaning salvation, but Moses had added to his name the sacred syllable "Jah" (Jehovah) so that thereafter his name meant "Jehovah Saves".

Moses first got a glimpse of Joshua's ability the day the young man engaged the Amalekites at Rephidim. When the great lawgiver went up to Mt. Sinai to receive the Ten Commandments, it was Joshua who accompanied him. Later, he sent him as one of the twelve spies into the promised land. Of all the men sent to spy out the land, Joshua and Caleb alone favored immediate invasion.

"Every place that the sole of your foot shall tread upon that HAVE I GIVEN (not will I give) unto you." It had already been given to him, but experimentally nothing is his, until by faith, he claims it. Theologically and judicially every believer has everything promised in Christ, as soon as he is converted; but experimentally nothing is his until by faith he appropriates it. That is, it belongs to you, whether you appropriate it or not. But certainly, you will not enjoy spiritual blessings unless you appropriate them. "According to your faith," is always the limit and the rule.

Now we come to the end of Joshua's life and his last counsel to his people. He had lived long and learned much. He had led his people across the Jordan and established them in the promised land. As he approached old age, it was with the realization that he had done well the tasks to which God had set him. He must pass on now and give way to other leaders. Accordingly he is anxious to give those who are to follow him, the counsel of his experience.

When his neighbors wavered in their allegiance to Jehovah, his confident declaration was, "as for me and my house, we will serve Jehovah." His children probably often heard their home criticized by the children from other homes who leaned in the direction of Baal worship. But the passing years had taught him how to gather his children about him in the unity of the faith.

Joshua asked for a decision on the part of the people. Decide one way or the other, he insisted, and stand by what you say. He wrote the people's promise to God and God's promise to the people in the book of the law and took a great stone and set it up under an oak tree. "This stone shall be a witness against us," he told the people, "for it hath heard all the words of Jehovah which He spake unto us."

RELIGION.

From Page 21.

up the theory and asserting their belief in creation, because in spite of many years of vigilant search, the proofs of evolution are still missing, and there are a growing number of the facts of nature which cannot be explained on evolutionary grounds.

The case of the evolutionist, however, is much worse when it comes to the evolution of religion. Evidence is at hand that monotheism, or the worship of one god, was the religion of the earliest men, and that polytheism was a degeneration from the purer form. Competent scientists and archaeologists have proved this beyond doubt.

This argument of the Rationalist, therefore, is not so firmly based on scientific fact as he would like us to believe. On the contrary, science and common-sense are dead against such a conclusion.

The strongest and clearest answer to this Rationalist myth is personal human experience. The statement that religion is born of fear carries its own refutation when it is realized that the very basis of Christianity is faith.

The first picture we have of man in his relationship with God is one of perfect communion. *Fear of God came with sin against God, and since the Fall every effort on the part of God to draw man nearer to Himself has been one which called for faith, not fear.*

Love, Not Fear

Furthermore, in God's dealings with His own people, His reiterated exhortation is, "Fear not!" And inasmuch as the individual saint lives in spiritual touch with his Maker and Redeemer, faith not fear, characterizes his life and experience.

Again, how could a religion born of fear create so much genuine courage? The history of religion has been the history of courageous exploits unequalled in any other realm. Can any one say that religion is born of fear after reading the eleventh chapter of Hebrews and reviewing the courage of the Old Testament saints? Or after they have reviewed the experience of thousands who since Bible days have gone through terrible persecutions and faced cruel deaths for faith?

The scientific basis for this astounding modern myth is insecure and not to be trusted; but the appeal to the history of religious faith, as seen in its best adherents, proves conclusively its utter falsity. A religion of faith and courage cannot at the same time be based on an opposite emotion. "There is no fear in love; but perfect love casteth out fear." "God is love; and he that dwelleth in love dwelleth in God, and God in him." (1 John 4:13-18).

E. D. TITTMAN, of El Paso, Texas, for eighteen years an official of the American Civil Liberties Union, recently severed connection with the organization because of what he considered its "inconsistent position" in matters pertaining to free speech and free press. The Union is often criticized for its support of radicals and radicalism!

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GOVERNMENT.

From Page 2.

These are not native-born American ideas. These are doctrines imported to our shores from the nations of Europe. They are being shackled upon us by a group of modern Stuart Kings. The time has come, to reaffirm our faith in the American Bill of Rights.

As part of the program of preserving human liberty, in this part of the world, it was decided that our government should forever be divided into several different States. The purpose of this arrangement was to save us from the fate of Stuart Kings, who thirsting for power, might some day try to rule us from one center.

There are 48 separate units in our government. It was never intended that these geographical and political boundaries should be broken down. But, now comes a gentleman by the name of Harold Ickes, who occupies a powerful position in the President's inner circle, and demands the abolition of States Rights. The plan of the founding fathers, embracing 48 separate units of government, interferes with his idea of centralized bureaucracy.

So, he demands that our Country shall henceforth be separated into *regional districts*, instead of States. He says the time has come to establish "ten or twelve districts for regional, social and economic planning".

This plan, if put into effect, would completely wipe out State lines; it would bring about a system of absolute dictatorship.

Government by bureaus instead of government by States! Let no one doubt for a minute but what this is pure Fascism!

... Political Hybrids ...

Every thoughtful person must know that a fundamental change, in our social order, is being attempted. This movement is under the direction of a group of political hybrids. It is being maneuvered by men who are neither Republicans nor Democrats. They are exponents of the philosophy of *internationalism*. They are simply using the Democratic Party as a tool, as an instrument, for the accomplishment of their dictatorial objectives.

They have no love for the Party whose label they have appropriated. They are crowding the real Democrats out of their own house.

The time has therefore come for disillusioned Democrats, Jeffersonian Democrats ... and Constitutional Republicans, ... to get together, to work together in the same harness for the preservation of those ideals which are more precious to Americans than life itself.

The plan for delegating the powers of Congress to boards, bureaus and commissions, actually began back in the days of the Wilson Administration.

But, where there was one such agency established under Woodrow Wilson, there are twenty today under the New Deal. What does this mean to the individual citizen?

It simply means that somebody writes a bill, usually a daring young

man whose mind has been warped by the doctrines of Karl Marx—he drafts a legislative measure; he sends it to the White House; the White House, in turn, sends it over to Capitol Hill.

Congress rubber stamps it. A new bureau is created. The President appoints a man to head it. The people are never given a chance to vote for or against that man's entrance into public office. But the Congress has turned a part of its power, the people's power, over to him.

This is what we call "Personal Government". It means that Congress votes away the rights of the citizen. *It means that men assume control in national affairs who are out of reach of the People.*

Bureaucracy is the exact opposite of democracy.

... Wounding Labor ...

The Congressional elections this year, when 32 Senators and 435 members of the House of Representatives will be elected, will tell the tale.

United States Senator Wagner of New York, who is as much responsible, as any other one man, for the present drift toward government by bureaus, said last week in New York City that another series of social reforms were on the way. He made it clear that the American people are not to be given a rest.

According to Senator Wagner, the worst is yet to come! Business is to be shackled with new devices. Labor is to be regimented on a grander scale than ever before. New bureaus are to be created.

An important thing happened the other day in Salina, Kansas. The local council of the American Federation of Labor sent a telegram to Washington, D. C., requesting that a sweeping investigation be made of the National Labor Relations Board.

You will recall that Senator Wagner introduced the original resolution into Congress that created this particular bureau—a Board which has had perhaps more to do with wounding both labor and industry, than any other one thing, during the whole New Deal Administration.

The National Labor Relations Board has been directly responsible for all kinds of strikes and mob violence in various parts of the Country; it has caused honest laboring men to lose millions of hours of precious working time. Its policies, its decisions, its general attitude, has brought industry to a standstill; it has thrown whole communities out of work; it has created a spirit of bitterness and rebellion, where peace and harmony once existed.

There is nothing new about this idea of putting poor and middle class people into straight jackets. Back in the year 1436, we find England establishing her famous Labor Statutes out of which came the Guild system, which made the laboring man the slave of the State.

These Guilds became all powerful. They imposed rules and regulations which made it impossible for a free man to secure honorable employment. A shoemaker could not become a tan-

ner. A tanner could not become a shoemaker. If a boy worked at a certain trade until he was twelve years old, he could never take up any other occupation during his lifetime.

A laboring man could turn his time, or his produce, into money, only as he gained specific permission from the Guild. He was allowed to wear only a certain kind of clothing. He was allowed to eat only certain kinds of food.

And these laws were enacted, mark you, grew up in the name of friendship for labor. Persons who study the history of human liberty are well aware that our modern attempts to regulate labor by governmental decree, is simply a reversion to the outworn Guild systems of the past.

... Honest Jobs Needed ...

If we are to have domestic peace in this Country, if honest jobs are to again be made plentiful, if business is to return to normal—the Wagner Act, which brought the National Labor Relations Board into existence will have to be amended at several vital points. The shackles of bureaucracy which are slowly but surely being forged upon both labor and industry will have to be removed. Free enterprise must not be jeopardized.

Under our system of government, it was never intended that the people should be governed by boards and bureaus. The members of the United States Congress are expected to be the representatives of the people.



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